

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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"Beware of False Prophets"

How We May Recognize False Teachers And Preachers

Rev. John B. Kenyon
Altha, Florida

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."—Matt. 7:15.

It is not an easy matter, especially for immature Christians, to recognize false teaching and false teachers. Even mature Christians have often been deceived. There ought to be some sound biblical standards whereby they can be detected and exposed. This article is an endeavour to point out some of these standards so that these enemies of the faith may be unmasked.

The Bible is not wanting in highly significant data concerning these modernistic chameleons. As a detective needs a description or picture of a criminal before he can successfully search for him, so we need to have the fingerprints and the "mug" of the religious criminal who would destroy souls and wreck the work of God. Let us observe, then, some of the facts and characteristics concerning them as revealed in the infallible Word of God.

1. The Undercover Entrance and Deceit of Modernists

These false teachers or preachers have come in *privily* (Gal. 2:4). "... false brethren *unawares brought in*, who came in *privily* to spy out our liberty which we have in Christ Jesus..." A gentleman will come in the front door. Only a crook will sneak in. But, because such men have sneaked in, it is not easy to spot them. They pass for one of us. A spy in the camp is harder to deal with than an outside enemy. The modernist (inside the professing church) is more dangerous than the ranting infidel on the street corner or in the hired hall. These "tares," to the undiscerning, look very much like the true wheat.

"But there were false prophets also among the people, even as there shall be FALSE TEACHERS among you, who *privily* shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (II Pet. 2:1). *Privily* here is the translation of *pareisago* which means to lead in (Continued on page 7)



Rev. John B. Kenyon

Does Jesus care when my heart is pained
Too deeply for mirth or song;
As the burdens press, and the cares distress,
And the way grows weary and long?

Does Jesus care when my way is dark
With a nameless dread and fear?
As the daylight fades into deep night
shades,
Does He care enough to be near?

Does Jesus care when I've tried and failed
To resist some temptation strong;
When for my deep grief I find no relief,
Though my tears flow all the night long?

The Lion's Den

by
Charles H. Spurgeon



1834-1892

Pastor Metropolitan Tabernacle, London

"O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"—Dan. 6:20.

The empire of Babylonia and Chaldea passed into the hands of a new dynasty, and king Belshazzar was slain in a night-assault upon his capital. On that very night he had clothed Daniel in scarlet, and made him a prince of the realm.

This was providential; for had Daniel been in obscurity, he would have been little likely to attract the notice of Darius: but observing him in the palace, clothed in scarlet, Darius would naturally ask who he was, and inquire into his antecedents. The fame of his wisdom would be quickly told, and the fact of his having twice interpreted the dreams of Nebuchadnezzar in former times, and of his having just then, with startling precision, foretold the downfall of Belshazzar, and the capture of the city by the Medes and Persians, would be eagerly related.

Hence it is not at all surprising that Darius took great notice of Daniel, weighed his character, observed his conduct, and after a while exalted him to be prime minister of his realm.

You see Daniel thus raised to the highest point of distinction and dignity and dominion; and forthwith his prosperity and his honors excite the envy of the courtiers. Full of sullen spite, brimming over with jealousy, they

gnashed their teeth at him. Presidents and princes conspired together to cast him down with calumnious accusations.

We are wont to say that any stick will do to beat a dog with; and so they looked about for any charge with which they might assail him. I have no doubt they watched him constantly, waited eagerly for his halting, all the while basely flattering the man they wanted to trip up. Can they discover a flaw in his accounts? Can they question the impartiality of his judgment? Can they detect a lack of loyalty in the administration of his government? Can they find fault with his private life? Nay; but is there nothing against him?

Is Daniel such a foursquare man that he is more than a match for them? I can well believe that they hunted him here and there till their haughty faces grew haggard in the vain effort to find a cause of complaint, and that they set

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Heaven

By Dr. G. Beauchamp Vick
Pastor Temple Baptist Church
10100 Grand River, Detroit 4, Michigan
With the World's Largest Sunday School

The most stupendous thought that can occupy the mind of man is Heaven and how to go there. God has not left us to grope our uncertain way through a dark, starless night, with no light for our pathway and no guide for our faltering footsteps. We can shout with the sweet singer of Israel, "Thy word is a lamp unto my feet, and a light unto my pathway."

Yes, the Bible has much to say concerning Heaven and life after death. In fact, the Word of God was written to show us how to go to Heaven. How true, then, are the inspired words, "If in this life only we have hope in Christ, we are of all men most miserable" (most to be pitied).

In spite of that, most men are living in the opening words of that sentence—"In this life only." They plan for *this life only*. They work for *this life only*. They prepare for *this life only*. Oh, how true are the words of our Lord, "For what is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Therefore, my friend, you are making a fool bargain if you have prepared for "this life only."

The only certain thing about this life is death. "The boast of heraldry, the pomp of power, all that beauty, all that wealth ere gave awaits alike the inevitable hour, the paths of glory lead but to the grave."

Sometimes when we have to stand beside the open grave over the earthly remains of one who is the dearest and the nearest of all earthly companions to us, we cover that mound with a blanket of flowers and water those flowers with our tears. Sometimes in our loneliness our hearts re-echo the words of the Lord Jesus as He hung upon the cross, "My God, my God, why?"

Does Jesus care when I've said good-by
To the dearest on earth to me,
When my sad heart aches 'till it nearly
breaks—
Is it aught to Him? Does He care?

Oh, yes, He cares; I know He cares,
His heart is touched with my grief;
When the days are weary, the long nights
dreary,
I know my Saviour cares.

Yes, my friends, we do have a Saviour who cares. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." The Lord Jesus Christ, when He was here, was called the "Man of sorrows, and acquainted with grief." He has drained to the bitterest dregs the cup of every human sorrow, suffering and woe. Therefore, He is able to help us when all human help is in vain.

There Is a Heaven

Yes, there is a Heaven. The Bible says so and all laws of logic demand it. Have you ever stopped to think that there is no instinct in animals, nor intuition given to man by the Creator that does not respond to a fact? Who taught the newborn kitten, even before its eyes are open, to seek nourishment at its mother's breast? God the Creator placed that instinct in the kitten and that instinct responds to a fact. It is a fact that (Continued on page 5)



Dr. G. Beauchamp Vick

Let Us Get Fat!

God Shows the Way to Have Water for the Thirsty, Dry Ground

By the Editor

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself."—Prov. 11:24, 25.

Some years ago I was preaching daily for two weeks on Radio WMBI in Chicago. That was 1940. I had just written my book, *Bible Facts About Heaven*, and I felt a great urge to get it out. I asked one of my helpers in the office to help me to find some Scripture that would encourage my heart to offer to give free to every radio listener who would ask for it, a copy of the new book, *Bible Facts About Heaven*. She brought the Scripture quoted above, Proverbs 11:24, 25. Verse 25 especially gripped my heart, and on that Scripture I had faith enough to offer to every listener who would ask for it, a copy of this book, *Bible Facts About Heaven*, trusting the Lord to help me pay the printer. The Scripture promises, "The liberal soul shall be made fat: and he that watereth shall be watered also himself."

So on the radio I offered a copy of the pamphlet free. Orders began to come in by hundreds, and

then by thousands. The radio department of Moody Bible Institute turned the enormous flood of orders over to the Institute itself to mail all the free copies, since the radio did not have enough clerical help.

I had had only 5,000 copies printed in the first printing. I rushed to the printer and urged him to hurry another 5,000 copies from the press. A total of more than 7,000 copies of this booklet went out absolutely free to people who heard me preaching those two weeks and requested it. I furnished the books free, and good Moody Bible Institute furnished the postage.

I was astonished at the enormous response. I had expected to give away a few hundred copies. If I had given away 400 copies that would be worth \$100. (I had expected to sell the book for 25c a

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THE EDITOR'S Notes

by John R. Rice

Returning from Wayne, Michigan, Tuesday night, I got to bed a little before two o'clock Wednesday morning, October 1. With two days at home, then I fly on Friday, October 3, to Murfreesboro, where I meet with the Board of Cumberland Christian Retreat on the Bill Rice Ranch. Dr. Bob Jones, Jr., Dr. Lee Roberson, Mr. E. E. Widner of Dallas, Texas, Mr. Ed Whitley of Wilson, North Carolina, and I will meet with Bill and Catherine to work out some plans for the conference grounds. Then I will fly home, will get to bed past midnight again, will work Saturday, and leave Saturday night for Greenville, South Carolina.

I have a very heavy schedule, and I earnestly covet the prayers of Christian friends for strength and wisdom and power. Oh, for a breath of Heaven as I preach and write! May God give wisdom for every letter, every article, every sermon.

The problem of getting and using just the right material in THE SWORD OF THE LORD is a very serious one. Praise the Lord for His help these twenty-four years! Will you join in daily prayer for THE SWORD OF THE LORD and this unworthy editor?

Blessings at Wayne, Michigan

Three blessed days God gave us at First Baptist Church of Wayne, Michigan, September 28-30, Sunday through Tuesday night. On Sunday I spoke three times. At the morning service there were some fourteen coming forward, a number of them coming to take Christ as Saviour. Sunday night there were twenty-five who came forward, mostly backsliders, people who came to confess that they had wandered in worldliness and sin and came to renounce their backsliding and rededicate their lives to Christ.

On Monday Dr. Lee Roberson came, after flying all night to be with us the two days. We had six services daily, each of us speaking morning, afternoon, and night. A dozen churches officially co-operated, and in each service there would be twenty or twenty-five preachers, I suppose. On Monday night the house was full. Tuesday night with it raining the house was jammed to the doors, and God was there in saving and transforming power. The First Baptist Church lacked 13 of having 800 in Sunday School, is striving for 1,000 next Sunday.

Next Sunday I begin with Tabernacle Baptist Church in Greenville, South Carolina, for eight days. Then I go to Dayton, Ohio, with the Baptist Temple for a week of sword conference with Dr. Bob Jones and Dr. Lee Roberson helping. One great day will be with Dr. Tom Malone at Emmanuel Baptist Church and Midwest-

ern Baptist Theological Seminary. Then four days at Pittsburgh (Callender Church, Wilkinsburg,) with the Greater Pittsburgh Evangelical Fellowship before I can return to my office for work here.

Next Week 16 Pages—More Advertising

We are making a strenuous effort to make THE SWORD OF THE LORD self-supporting, although our subscription rate is lower than other Christian magazines which usually have a good deal less material than THE SWORD has. God has wonderfully helped THE SWORD, and next week we begin 16 pages, in order to accommodate a number of full-page ads. This will continue for about five weeks, with a heavy advertising schedule. We are adding the extra pages so we can still carry the three full-length sermons and the other popular features which make THE SWORD OF THE LORD America's foremost revival weekly. You will be getting not only the full blessings of THE SWORD OF THE LORD reading material, but extra pages of ads. We believe this advertising will be a real help to readers of THE SWORD OF THE LORD. We encourage you to make inquiries, to write for samples, or to patronize these advertisers when they offer something you need. You will be doing us a real favor to read the advertisements and to make sure that these good companies, thoroughly investigated, get the good business they deserve and expect from their paid advertisements in THE SWORD OF THE LORD. Remember, we are adding extra pages so you will continue to get all the fine features and blessed, heartwarming, life-changing spiritual help in THE SWORD to which you are accustomed.

Will You Too Be a Partner to THE SWORD?

Two-hundred sixty people have agreed to act as partners with THE SWORD OF THE LORD, each one to send in a club of subscriptions at a rock-bottom rate. These clubs of subscriptions may be 10, 15, 25, 50, 100, or more, any number not less than 10. If you will agree to send such a club of subscriptions, not less than 10, by January 1, you may send these subscriptions at the rock-bottom price of \$2.00 per year. That means that each subscriber would get 52 big issues of the paper, 150 sermons, for less than 4c a week for Christian reading for the whole family! These subscriptions may be either new or renewal. You may pay for them yourself or show others sample copies of THE SWORD and get them to subscribe. A happy way would be for you to offer to pay half of the subscription for friends and loved ones if they will pay the other half. It is proper to use God's money for God's cause, when the subscriptions are given in Jesus' name and under the leading of God's Spirit. Write a letter or post card today and say, "I will undertake to send — subscriptions (any number of 10 or more) by January 1 at the special club rate of \$2.00 a year." We will put your name in a special file, and

subscriptions may be sent one or two or more at a time at the special rate, provided you have agreed to send ten or more by January 1.

Canadian and foreign subscriptions require 50c per year additional which we pay for postage. Please help us. Two-hundred sixty people have agreed to send over four thousand subscriptions by January 1, and many of them are already in. Will you join too and help carry this load? Address THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

Why Not Have a Sword Sunday?

Pastors who believe in the ministry of THE SWORD OF THE LORD will do us a real service and will bring their churches great blessing if they will have a Sword Sunday. That simply means you will take from three to five minutes to tell some of the blessings of THE SWORD OF THE LORD, pass out sample copies to every family, and give people a chance to subscribe at the rock-bottom club rate. If you will earnestly seek to get ten or more subscriptions, you may use this club plan, offer subscriptions in the United States at \$2.00 a year. But that means that you must agree to give a brief talk about THE SWORD OF THE LORD, pass out sample copies, try to get subscriptions publicly in the church. THE SWORD OF THE LORD will have a tremendous impact for good, for revival, for soul winning, for holy living, for family altars in your church.

If you wish to have a Sword Sunday, please say how many sample copies of THE SWORD you will promise to get out, say that you will have a three-to-five minute talk on THE SWORD OF THE LORD in a principal Sunday service, and if you wish, ask for special envelopes in which people may enclose their subscriptions. Tell us you will have a Sword Sunday, ask for the samples and envelopes you need, and rush your letter to THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

Who Would You Rather Would Get It?

Whatever you have accumulated by hard work, whether it is a little home or whether it involves stocks or bonds or a business or life insurance, who would you rather would get what you have when you die? Usually the children in the family will be already well set up and able to take care of themselves before the father and mother die. Often there is misunderstanding and ill feeling over the distribution of property to relatives or children.

Would you rather your money would go largely in taxes to the government?

Would it not be best in many cases if you would put THE SWORD OF THE LORD in your will and let whatever possessions you have be used in getting out the Gospel after your death?

Or it might be better to make as generous a gift as you can now to THE SWORD, help in our "Investment Evangelism" project, and thus get the money to work for the Lord now when you can enjoy some of the blessed spiritual privileges of getting out the Gospel with your means.

Money that is given to this sacred cause before January 1 may be deducted from the year's taxable income. We pray that many hundreds, even thousands of people, will join in the joyful effort to pay up long-term loans and give THE SWORD a working capital which it needs now to put it on a sound economic basis for its future work. Will you help now? Address THE SWORD OF THE LORD with your gift for "Investment Evangelism." A receipt will be sent for every gift, along with our grateful thanks. Gifts of \$24 or more for our twenty-fourth birthday will entitle you to a large 8 x 10 inch gold and brown certificate suitable for framing. And God bless every one who gives in Jesus' name.

Short Paragraphs

Remember the Sword Evangelistic Sermon contest closes Dec. 1. Have your original, unpublished, typewritten, double-spaced sermon, addressed to the unsaved, in our hands by Dec. 1.

INCIDENTS and Illustrations

By Evangelist Robert L. Sumner
Contributing Editor

Violence on TV

Radio and TV editor Hal Humphrey recently used his column to go to the "defense" of TV's "Mike Hammer" series. He said, "Several critics have tagged it as the worst piece of sadistic junk on television, and charged that it abounds in murder, mayhem and assorted vice. These horrified critics talk and write as if they had made some monumental discovery, after seeing Mickey Spillane's knob-headed character charging across their TV screens."

His defense took the following form: "What is all the shouting about? Charges of murder, mayhem and general violence do not distinguish 'Mike Hammer' from hundreds of other crime-sodden apples in the TV barrel. In fact, most of the escapades indulged in by Mike are quite tame when viewed alongside some of the stuff I have seen on the home screen." He went on to use the illustrations of Franchot Tone in a Playhouse 90 drama, "Bitter Heritage"; Jim Arness of "Gunsmoke" who got "kicked in the mouth by an adversary who had shackled him to a wagon wheel" and in a later episode "himself polished off a crook and part-time rapist with a pitch fork"; and the "Decoy" series which stars Beverly Garland.

Humphrey added, "I could go on ad infinitum and nauseam with examples of TV's penchant for terror and brutality. Five or six years ago the introduction of Spillane's Mike Hammer on TV might have caused the same furor among viewers as he seems to be causing among some critics. Now the airwaves are so surfeited with this type of thing, the average viewer barely raises an eyebrow at this latest example."

"For some warped reason networks and sponsors seem to think that violence is good for us, or sells products, or has other beneficial effects . . ."

His concluding paragraph was: "The problem is how to tout the kiddies off the violence being thrown at them. Unfortunately, TV doesn't seem to be too much interested in doing that."

I am constantly amazed that so many Christians can be so opposed to the movies down on the corner and yet so sympathetically in defense of the movies in the parlor! The wolf is no more suited for our children—nor one whit less dangerous—dressed in the clothes of Little Red Ridinghood's grandmother than growing through the forest minus the disguise. Tragically, the disguise seems to be fooling multitudes and blinding them to the potential danger.

The "Luckiest People" of 1957

Some time ago the American Weekly published an article giving a list of about sixteen people whom they called "luckiest" of the year. The first was the young wife of an airman stationed in Texas. They called her the luckiest because she had been "kidnaped, fondled and kissed by a criminal." That in itself would not be very fortunate, but a few months previously she had been blinded in an automobile accident. After the four hours of horror in the hands of the kidnaper, she discovered that she could see again. Her blindness had been psychological and the kidnapping, much more violent than any treatment she had received, shocked her out of it.

Next, the article listed a Baltimore lady who had bought a dingy

Introducing Evangelist Bill Summerlin



By the Editor

Above is pictured Evangelist W. E. (Bill) Summerlin, of 804 Johnston Drive, Anniston, Alabama. We have known Brother Summerlin for some years. He studied in Moody Bible Institute in 1938, '39, and '40. He is an out-and-out Bible-believing Baptist, is in fellowship with the Tennessee Temple Schools at Chattanooga, and with THE SWORD OF THE LORD. I have not heard him preach, but I believe he is sound in doctrine, fervent in Spirit, and I believe that God will bless his ministry greatly. We hope brethren in his area will use him widely.

The measure of your character is in what it takes to stop you.—Dr. Bob Jones, Sr.

painting for a dollar at her sister's curio shop. After sending it to an art gallery for cleaning and framing, an excited expert discovered it to be an original by Winslow Homer and valued at \$10,000. The third on the list was a Cleveland clerk who received a telegram informing him that a grandmother he had never known, living in far-away Sweden, had died leaving him two million dollars.

Two men who were knocked off a beam twenty-one stories above the ground in New York—and lived to tell about it—were the next on the list. Next, the article listed a family who were thrown from their automobile when caught in a cloudburst, yet were miraculously swept through a culvert—the only possible exit from the raging whirlpool—to safety. Following that were four children who had experiences falling into wells or being wedged behind buildings, yet lived.

After them was a California lady who thought she was an orphan, yet discovered that her separation from her parents as a baby was through an accident at a fire, then was reunited with her mother and father. The final couple on the list was a husband and wife who managed to get through snarled legal red tape in time to have their child born in America.

Of course I do not know anything about the spiritual relationship of any of the people in the article. I do know this, however, that any person who found Jesus Christ as his personal Saviour in 1957 was far more fortunate than any of those named who do not know Him. The so-called "luck" they experienced was only a temporal thing which soon will pass away into the limbo of forgotten insignificance. Those who found Christ as their personal Saviour received eternal blessing and eternal inheritance which can never fail or end.

Do you have the blessing of salvation? If not, it is available free for all who want it. Yes, "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

"These are married, and no man shall part . . . Dust on the Bible and drought in the heart."

Evangelist Sumner can be seen and heard!

Thru October 19:
Penfield Junction Baptist Church
Lorain, Ohio

Oct. 21-Nov. 2:
The Church of the Open Door
Cannon at Moore Street
Greenville, Mississippi



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Kids' Corner

By Aunt Joy

Dear Nieces and Nephews:

What do you suppose the angels of God do all the time?

Maybe you thought angels just stayed up in Heaven all the time and sang pretty songs and played harps but didn't do much of anything. The Bible tells us that angels are "ministering spirits" who are sent out to minister or to take care of God's children (see Heb. 1:14). And over in the book of Psalms, David says, "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34:7). So you see, angels are sent by God to take care of those who love and trust Him.

This week I have a wonderful true story for you. It tells how a missionary and his wife were saved from being killed by wicked men because the angels of God surrounded their house and protected them. I think you will like it.

God's Watchmen

When Missionary Von Asselt, a Rhenish missionary [from the region of the Rhine River in Europe] first went to Sumatra in 1826, he found the natives near the coast savage and cruel. Twenty years before, two missionaries who had come to them with the Gospel had been killed and eaten. Missionary Von Asselt and his wife were very lonely at first. They could not understand the language of the natives, but they did understand their hostile looks and gestures. They felt that they were surrounded by the power of darkness. Often in the night they had to get up and read the Word of God and pray to find relief from their fears.

After two years they moved several hours' journey inland to a tribe which was somewhat civilized and more friendly. There they built a little house and life became a little more easy and cheerful. They had been in the new place

a few months when a man from the hostile district came to talk to them. After he had chatted for a while with the missionaries, the man asked, "Teacher, I have a request, I want to have a look at your watchmen close at hand."

"What watchmen do you mean? I do not have any," said the missionary.

"I mean the watchmen whom you put around your house at night to protect you."

"But, I have no watchmen," the missionary said again. "I only have a boy and a cook who help me. They would make poor watchmen."

The man from the hostile tribe looked at the missionary unbelievably. He said, "Do not try to make me believe otherwise, for I know better. May I look through your house to see if they are hidden there?"

"Certainly," said the missionary. "Look through it, but you will not find any watchmen."

So the man went in and searched every corner of the little house. Then he came out, very much disappointed.

"Now," said the missionary, "I have a request. I want you to tell me about the watchmen around my house."

Then the native from the hostile tribe told this story. "When you first came to us, we were very angry with you. We did not want you to live among us. We did not trust you. We decided to kill you and your wife. Night after night we went to your house to kill you, but when we came near the house there always stood close around it a double row of watchmen with shining weapons. We did not dare to attack them to get into your house. We were not willing to give up our plan to kill you. So, we hired an assassin to do it for us. He laughed at us and said, 'I fear no God or devil.

I will get through those watchmen easily.' So one evening he marched ahead of us, swinging his weapon over his head. When we neared your house, we let him go on alone while we remained behind. Soon he came running back and said, 'I dare not risk going through alone. There are two rows of big strong men standing close together and their weapons shine like fire.' Then we gave up the plan to kill you. Tell me, where are these watchmen?"

The missionary told the native that neither he nor his wife had ever seen the watchmen. Then he got his Bible. Holding it open before the native, he said, "This book is the Word of our great God. In this book He promises to guard and defend us. We believe this book. We do not have to see the watchmen which God places around us. We know He is protecting us. But God has shown you the watchmen in order that you may learn to believe that He is the great and true God who watches over and protects His children."

(Reprinted by permission from 1001 Stories for Children and Children's Workers by Alice M. Knight, Wm. B. Eerdmans Publishing Co.)

You Have an Angel, Too!

Although you may never see that angel, the Lord Jesus said that all His children have angels. If you have asked Jesus to forgive your sins and depended on Him to save you and make you His child, then there is an angel looking after you.

Jesus has a special love and concern for all those "little ones" who are trusting in Him. He gave a stern warning that no one should ever cause one of His "little ones" to stumble; no one should ever despise or be mean to one of His children. Jesus said in Matthew 18:10, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

If you are one of God's children, then up in Heaven your angel can always talk to the Heavenly Father about you and see that you are taken care of. Can't you just imagine some angel looking into the face of the Heavenly Father and saying, "Father, there is a little girl down there who belongs to you. She has been sick for a long time. I would like to watch after her and take care of her so she won't need to be afraid." Maybe some angel says, "Lord, won't you take care of this boy John down on earth. He is in a dangerous place right now. Let me keep him from getting hurt."

This thought was a real comfort to me, and I hope that it will be to you, too. Each of us is sometimes afraid. Each of you young people has problems and difficulties. Next time you are afraid or troubled, remember that if you have trusted Christ, you are one of God's own children. You have angels caring for you. So stand straight and tall, hold your head up, and trust the dear Lord who sends angels to protect His children.

MEMORY WORK: "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34:7).

Coloring Contest—9 Prizes!

This week we are having a coloring contest. Our artist has drawn a picture of an angel who is taking care of Bob and his sister Carol on their way to school. Get your crayons out and carefully color this picture. You will enjoy coloring the clothing of Bob and Carol in some bright colors. Of course the grass will be green (you might use several different shades of green for the trees in the background and the grass). You will probably want to leave the angel in white.

Your picture will be judged according to the age group you are in, so you have a fair chance of winning one of the prize books. Please be sure to put your age on the entry coupon. Your entries will be divided into one of these three classifications. (1) Beginner-Primary, ages 4-8; (2) Junior, ages 9-11; (3) Senior, ages 12-15. We will give prizes for the three best pictures within each age group—a total of nine prizes! Winners will receive the exciting sea

"False Prophets . . . Who Privily Shall Bring in Damnable Heresies"

By the Editor

In II Peter 2:1 we are solemnly warned, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction." Then in verse three we are told of these false prophets, "And through covetousness shall they with feigned words make merchandise of you."

Notice that these false prophets will come in "privily." Their words will be "feigned words."

Before me is a copy of the magazine, *The Voice of Prophecy*, the monthly report and organ of "The Voice of Prophecy" radio broadcast. Although "The Voice of Prophecy" is the official broadcast of the Seventh-Day Adventist denomination, and this monthly magazine has been published for sixteen years, there is not a hint of this in the magazine anywhere. It appeals for funds for "The Voice of Prophecy"; the magazine is "printed and published by The Voice of Prophecy." It tries to get people to take, free, six courses of Bible lessons in English, two in Spanish, all of them official propaganda of the Seventh-Day Adventist group, and yet not a hint of the source of the magazine, the broadcast, the Bible lessons, is given here!

Why do these people not plainly say that they are Seventh-Day Adventists, that they go by the Bible AND the writings of Mrs. White, which they regard as inspired like the Bible. Why do they not plainly say that they teach that none are saved but Seventh-Day Adventists, and that anyone who goes to church on Sunday and rests on Sunday takes the mark of the Beast and is damned? Suppose that they honestly believe all these things are true—would it not

story, *The Crew of the Dolphin*, and will have their names published in "Kid's Korner."

Your picture must be in the mail by Monday, October 27, in order to qualify. So carefully color the picture, fill out the coupon, and mail to Aunt Joy, Kid's Korner, Box 420, Wheaton, Illinois.

be honest to say so? If they think their denomination is right in their insistence on keeping much of the ceremonial law, would it not be honest to say so and to name themselves? Why do they use "feigned words"? Why do they bring in their teachings "privily," and not openly?

I have just had a letter from a good woman who tells about a Bible story book for children. And the only key that it is Seventh-Day Adventist propaganda is that it is published by the Review and Herald Publishing Association. Of course, we tell her that the book is not reliable.

Beware of false teachers who come with feigned words and come in privily with their "damnable heresies," as the Bible calls them.

"A Success" and He Doesn't Drink

Van Cliburn, the 23-year old Texan, winner of Moscow's International Tchaikowsky Piano Competition is, according to Time magazine, deeply religious and a conscientious teetotaler. He is a twice-over tither; i.e., he gives 20% of his net earnings to the Baptist church. During Evangelist Billy Graham's Manhattan crusade last year, Van sang in the Madison Square Garden choir alongside Ethel Waters. He once skipped a \$500 concert date so that he could play for a church banquet in Paramus, N. J. Buffalo Philharmonic Conductor Josef Krips recalls the time that Van came into his dressing room before a performance and said, "Maestro, let us pray." Krips, a Roman Catholic dropped to his knees with the pianist. Said Van: "God give us his grace and power to make good music together."

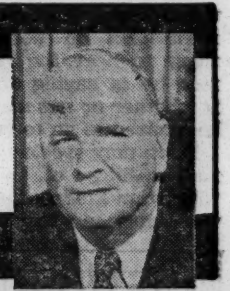
All of which, young people, would indicate that it is not necessary to follow the crowd who say "everybody's doing it," to be a success!—National Voice.



An Angel Watches Over Bob and Carol on Their Way to School.

NAME _____ AGE _____
STREET OR BOX _____
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(Please print plainly)

Dr. Bob Jones SAYS:



The world is in such a terrible condition. There isn't anybody anywhere that knows what is going to happen. Our Lord told us Christians to lay up for ourselves treasure in Heaven. The only investments that we know are absolutely safe are the investments that we make in real, old-time, orthodox, Christian work. The world is headed toward a time of worldwide, religious apostasy. Men have a form of godliness and deny the power thereof.

Bob Jones University still stands without compromise with modernists, neo-orthodox people, and compromising "New Evangelicals." We founded this school thirty-two years ago on a definite, fundamental creed. We have never changed. We are sending educated people out to the ends of the earth to contend for the faith and at the same time to win souls to the Lord Jesus Christ. Some of you folks are going to be surprised when you get to Heaven and find out what God has done through Bob Jones University. The figures we could give you are so startling we even hesitate to release them.

Now, you who have prayed for Bob Jones University and prayed for my son, the president, and his associates and have prayed for me as the founder have had a part in what God has been doing through this institution. We are asking you, during this school year, to pray for us as you have never prayed before. We are asking all of you who believe in the things for which Bob Jones University stands to make a financial investment of some amount to help us pay for the building now under construction. We want to give a testimony when the building is finished that it is paid for, and we will tell the world that God sent it to us. We also want you to keep your eyes open for the right kind of young people who can be trained for real Christian leadership. Now, you can have a part in the testimony. Please let us hear from you. Thank you, and God bless you.

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(Advertisement)

He Wants "Christian Kindness and Courtesy"

By the Editor

Our neighbor, the radio evangelist, Rev. John D. Jess, in his little paper, *The Radio Evangelist*, published in Wheaton, has a front-page editorial with the heading, "It is Time for Some Old Fashioned, New Testament CHRISTIAN KINDNESS AND COURTESY."

And in this ringing editorial on "Christian kindness and courtesy," Brother Jess soundly trounces those who oppose yoking up with unbelievers, oppose having infidels lead in prayer, sending converts to Catholic, Seventh Day Adventist, Unity, and modernistic churches, and who otherwise try to obey the plain Scriptures, "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14). He talks strongly of "Christian kindness and courtesy" to us who insist on the plain command about unbelievers, "Receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John, verses 10, 11).

Note the wonderful "Christian kindness and courtesy" used by Brother Jess toward those who try to be true to Christ and the Bible. He says we "impugn the character of those we disagree with." We "plant the seeds of hatred far and wide." He says we "bite, kick and scratch." He speaks of "this embroilment." He says, "GOD IS NOT IN THIS BATTLE." (capitals are his own) He, in loving and tender words, accuses us of "accusation, defamation, vilification and public ridicule." He says we are guilty of "slandering, carnal, dishonoring battle."

Perhaps Brother Jess's radio listeners are greatly impressed with his "Christian kindness and courtesy." But my, what names would our brother call us who stand for Christ and the Bible if he ever got unkind and discourteous! I hope he never does. If he should ever lose his "Christian kindness and courtesy" and get really rough, what language would he have left to use?

And what is it to which Brother Jess objects? And what is the problem which excites his "Christian kindness and courtesy" so much? He states it very plainly and puts it in italics. He says, "As ridiculous as it sounds (and is!), Christian leaders are now at swords' points over *who shall sit under the sound of the Gospel*." There it is, as our brother himself stated it and emphasized it. In effect he says that those of us who are against running with modernists do not really want them to hear the Gospel. In effect he is saying the only issue is whether or not modernists shall be allowed to go to revivals!

If we may speak without all the name-calling of our brother's "Christian kindness and courtesy," we simply say that his statement

of the problem seems to us as "fishy" as his "Christian kindness and courtesy." The great fundamentalists of the past and the out-and-out fundamentalists of the present were preaching to great crowds of the general public, unbelievers, drunkards, harlots, modernists, Jews, atheists, etc., long before anyone supposed that you had to sell out the Gospel and yoke up with unbelievers to get a crowd. Who, of all the fundamentalists, would discourage any one from attending revival services? Is that really the issue, Brother Jess?

Brother Jess, would not people respect your sincerity more if you just plainly stated the issue and said that you favor running with modernists? All of us favor preaching to modernists and all other kinds of sinners, but we do not favor calling them Christians when they are not, nor letting them help control churches and revival campaigns.

If a man has a good cause, easily defended by the Bible, then he need not pervert the issue nor misrepresent it in any wise. And if one were willing to discuss things on a Bible basis instead of making a false issue and calling people names, one would not need to resort to such startling accusations and name-calling under the title of "Christian kindness and courtesy."

I am not a very good man nor a very good preacher, and I long to be better both as a Christian and as a preacher and editor. But my position and that of THE SWORD OF THE LORD is so plainly stated, and has been so plainly stated for twenty-four years, that we do not believe there is any excuse for any honest person misunderstanding it. We are for the great fundamentals of the historic Christian faith. We are against modernism and we say so. Since the Bible commands us plainly not to yoke up with unbelievers, and to have no fellowship with the unfruitful works of darkness, we try to obey.

We do not believe that anybody has to do wrong in order to preach the Gospel or have revivals. We do not believe that anybody is a friend of Jesus Christ who hates the Bible and tries to break down faith of people in the Bible, and we do not think that good Christians ought to run with such people nor call them brothers. If modernists are wrong, and they are, then nobody ought to encourage a man to stay a modernist, and no one ought to call a modernist a Christian brother, nor bid him Godspeed in his Christ-denying, Bible-destroying teaching. One can love a drunkard and preach to a drunkard and try to win him without getting drunk with him. One can love a communist and pray for him and preach to him and try to win him without counting his communism good Americanism, which it is not. One can love a modernist and pray for a modernist and preach to him like any other wicked sinner (and he is one of the worst on earth) without calling him a Christian brother and thus endorsing his Christ-denying infidelity.

It is not wrong to preach to sinners. It is wrong to yoke up with sinners and encourage their sin. It is not wrong to preach to a modernist. It is wrong to yoke up with modernists and encourage their unbelief. NO ONE EVER HOLDS A BETTER REVIVAL BY DOING WRONG TO GET A CROWD, OR BY DOING WRONG TO GET MONEY FOR HIS CAMPAIGNS.

It seems to me that the best "Christian kindness and courtesy" that anybody can have is just to be true to Christ and the Bible, without clouding the issues and slandering those who are trying to stand up for Jesus and the Word.

The measure of your responsibility is the measure of your opportunity.—Bob Jones, Sr.

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. Please give exact statistics, as far as possible, concerning conversions, rededication, additions, etc. We especially appreciate reports from pastors and chairmen of union campaigns.)

EVANGELIST ARTHUR MUELLER of 1227 North Cleveland Avenue, Fergus Falls, Minnesota, has now surrendered himself for the full-time work of evangelism. He spent four years as pastor of the Elim Lutheran Brethren Church in Floral Park, New York, is a graduate of the Lutheran Brethren Bible Seminary at Fergus Falls, Minnesota.

The Lutheran Brethren group are fundamental in doctrine, and believe in a saved membership.

Brother Mueller writes the editor as follows: "Through the years I have remembered you in prayer. I must say in all honesty and for your encouragement and to Jesus' glory that you have helped me remain true to the faith once delivered to the saints. Often when I was most defeated and most discouraged, the paper came and through it a needed blessing from God. I knew after I was saved that I ought to prepare myself for more effective service to my Lord."

Our brother has a burden for souls and we trust God will use him greatly in the soul-winning work.

Approximately 60 churches (Evangelical and Fundamental) in Essex, Bergen, Hudson and Union Counties are banding together to see a rich harvest of souls during this Greater Newark Crusade for Christ with **DR. HYMAN APPELMAN**.

The meetings are to be held in the almost 4,000 seat Mosque Theater, in downtown Newark, New Jersey, October 28 - November 16.

Bro. Don Henry, Crusade director, requests the readers to pray daily for the Crusade plans, the various committees and Dr. Appelmann, that God may truly send revival to Newark and the surrounding area.

BOB MANDERSON of Fallston, Maryland, was greatly used of the Lord in a recent Area Crusade for Christ at Quakertown, Pennsylvania. The Crusade, conducted August 24 to September 7, was sponsored by eight churches of the community and surrounding area, according to Rev. E. L. Heiser, secretary of the Crusade. Many other congregations were represented in the nightly gatherings, which numbered as high as 700 on some occasions. Music was un-

der direction of Ellis Zehr, Rockville, Indiana. The visible results of the Crusade were 43 first-time decisions for Christ, 35 reaffirmations of faith, and 88 covenants to consecrate all to Christ. The co-operating churches were blessed by a renewal of many of their members through the straightforward preaching of God's Word.

EVANGELIST TOM C. FAIR, 3431 S. E. 36th Avenue, Portland 2, Oregon, writes to report a good meeting in the Emmanuel Baptist Church of Dayton, Ohio, where Rev. Nile Fisher is pastor. This was Brother Fair's second meeting in this church and the fourth meeting with this pastor. There was only one night with no conversions. During the campaign there were 37 first-time decisions for salvation, 21 backsliders reclaimed, 11 who came for assurance of salvation, 25 for baptism and church membership, and 8 for family altar and tithing.

Rev. Roscoe M. Bailey, pastor of the First Baptist Church in Akron, Colorado, reports a blessed meeting with **EVANGELIST ED NELSON** of Box 733, Longmont, Colorado. The Lord blessed the revival and the crowds increased until it became necessary to move to larger quarters from the church building. During the meeting there were 10 saved, 30 rededications to Christ, and 1 who pledged himself to full-time service.

EVANGELIST H. B. BARNETT of Waldron, Arkansas, held a two-week revival in the Columbia Baptist Tabernacle of Columbia, Iowa, where Rev. Bob Baker is pastor. During the meeting there were 13 saved and 12 backsliders reclaimed.

EVANGELIST DEL FEHSENFELD, 6427 Wyandotte, Kansas City, Missouri, held a blessed revival in the First Baptist Church at Holland, Michigan, September 3-14. Rev. Paul E. Rowgo, pastor, reports that there were 14 decisions for salvation, 4 who came for baptism, 9 for church membership, 1 for assurance of salvation, 16 men who stood promising to establish family altars, and 35 agreed to start tithing.

EVANGELIST BOB PERS-SON, 339 Rice Drive, Beloit, Wisconsin, recently closed a meeting at the Bethel Baptist Church in Beloit, Wisconsin. During the meeting there were 9 first-time decisions for Christ, 5 came into the church by baptism, 4 by letter. Rev. Orval Byrd is pastor of this church which is only a few months old.

EVANGELIST TOM BERRY, 16 School Street, Brownsburg, Indi-

ana, writes to tell of a tent revival which he held in Belleville, Indiana, recently. During the meeting there were approximately 40 first-time decisions for Christ in every age group. An elderly lady was saved in the meeting and has donated a lot for the erection of a new church building and a church is already in the process of being organized.

REV. JACK WHITE, pastor of the Maranatha Baptist Church in Odessa, Texas, together with his music and education director, Curt Scarborough, conducted an open-air revival in Odessa, just prior to the constitution of their new church, August 24. During the revival there were 75 additions to the church; 46 of these came by baptism, 29 by letter. The same team held a revival at the Royalty Baptist Church in Royalty, Texas, in which there were 15 additions to the church and many rededications and restorations.

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ters condemning your stand, but would like to encourage you to keep true to the Bible and not betray the trust of those who are looking to you for guidance as a spiritual father.

"There are many others, especially here in Canada, who are behind you and pray for God's blessing upon your work.

"We here at Swan River still remember the meetings we had with your brother, Bill Rice, and follow your work with prayer.

"God bless you all including the staff and all who are willing to bear the reproach of extreme fundamentalism. May you never change your stand to be popular with those who do not love our Lord."

He ordered two of Spurgeon's books and then signed himself, "Just another fundamentalist in Christ, J. Shakatko."

Lord, Keep Us True!

Canadian Christian Writes "to Encourage You to Keep True to the Bible and Not Betray the Trust of Those Who Are Looking to You for Guidance as a Spiritual Father"

By the Editor

From Canada, from Hawaii, from Jamaica, from missionaries in Japan, from pastors all over America we have received urgent letters commending THE SWORD and begging us not to be weary in our stand, not fail all those who depend upon us to be true to Christ and to strengthen the hand of Bible-believing Christians, to be true against modernism and compromise.

From Swan River, Manitoba, Canada, comes the following letter which is a great blessing and encouragement to this unworthy editor.

"Dear Mr. Rice:

"Your paper has been a great blessing these many years, and more so now, when there is so much compromising among those who should be true to the Bible.

"I praise God for your definite stand in the issues of today. I am sure you have received many let-

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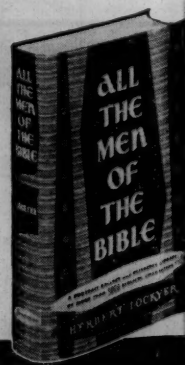
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Questions Answered by The Editor

Should a man divorce a wife guilty of adultery?

Recently several cases have been brought to my attention where a married man or women fell into the sin of adultery and the offended mate has to decide what to do. A godly Christian man says his wife has committed adultery, and he thinks that frees him to divorce her.

On that matter, Jesus said, "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matt. 19: 9).

Note the following facts about this statement of the Lord Jesus.

1. No Christian is ever to take a divorce because of cruelty, non-support, incompatibility, or for any other reason but fornication.

2. A divorce is PERMITTED, but not COMMANDED, where a wife is guilty of fornication. We feel that the same Scripture would fit for either a man or a woman. If the woman who has gone into fornication cannot be brought back to a clean life and to the position of an honorable wife, the husband is permitted to put her away. If she is living a life of fornication, that has broken the marriage bond, in some sense, and the husband is not required to remain bound to her, in such a case. But if the wife be penitent and can be won back to an honorable place as wife, certainly it would usually be far better, and more in the spirit of Christ, to forgive her and take her back. A divorce is *permitted* in the case of fornication, only because when a woman is living the life of an harlot (which is what fornication means) it is often impossible to reclaim her. Hence her husband is not bound in such a case, and the marriage may be broken legally as it has already been violated in God's sight.

But think of the reasons for maintaining the home, if possible. First, it will nearly always result in more happiness to forgive and let love and confidence be restored, than to break the marriage and try to be happy later with someone else, or alone. Second, no matter what the reason for the divorce, there is always a tremendous amount of reproach in it. No good Christian who gets a divorce, for any reason, will ever quite live it down. I have known of pastors who got a divorce and thought themselves justified; I know of one such evangelist. In every such case that I have known about, their usefulness was greatly hindered. And divorce for Christians brings great reproach on the name of Christ and Christianity. Third, remember the loved ones, the children in the home, if there are children, and other relatives and close friends. They are bound to be greatly hurt by divorce and a broken home. Wherever possible, the erring mate should be forgiven and reclaimed, and the marriage kept together for Jesus' sake, for the children's sake, and for the sake of future happiness.

2. Note also that the Saviour deliberately used the word *fornication*, and not the word *adultery*, as a reason for divorce. The words refer to the same act, it is true, but fornication is a much stronger word, in one sense. The sin of adultery, in Bible usage, refers to one act of a person. Usually the term is used about married people, as, for example, when a wife is led to commit the scarlet sin with another man. But the term *fornication*, in Bible usage, refers to a course of life, regularly committing the scarlet sin. The word *fornication* comes from exactly the same word as that which is translated harlot and whoremonger, in the feminine and masculine forms. Fornication is living the life of a harlot, or living the life of a whoremonger. So, if a man or woman commits the scarlet sin one time, and then repents and

Feeding the Preacher's Horse

By J. B. Culpepper

Rev. J. B. Culpepper, himself one of the Methodist "circuit riders," says in speaking of their influence upon his life: "These men had visited our house from my earliest childhood. I once thought they came direct from heaven, horse and all. Was I mistaken? I mean those old-time-sure-enough men of God. My! how they awed me, thrilled

me, stirred me, 'taught' me. From the age of seven I was feed boy. I never gave the preacher's horse a 'nubbin' in my life. (Should some not be familiar with farm language, a 'nubbin' is a small, scrawny undeveloped ear of corn.) No, sir! He got big, sound corn, and good fodder. I had a sort of undefined, but deeply imbedded notion that I was laying up treasures in Heaven.

"Well, those days and those grand men are gone. I find myself a preacher, called to fill the place of one of them. How am I succeeding? Do I pray as they once did around the old family altar, as if the world was coming to an end, and as if sinners were really being lost? Do I ever take fire at morning prayer, so that I scorch my way through breakfast and out into the rising day? Do I often send the children out, glancing up to see if Jesus is not really coming back in bodily shape, as these old Heaven-openers did to me? Do I send the mothers and wives out from morning prayers, as my mother used to go, singing, 'Together let us sweetly live,' 'Together let us die,' because a new star of hope has risen concerning the unsaved members of the family?"

(Send 25c for the editor's booklet, **DIVORCE, THE WRECK OF MARRIAGE**, to Sword of the Lord, Wheaton, Illinois.)

Heaven

(Continued from page 1)

nourishment has there been provided. Who taught the birds to fly south in the autumn, then to return north in the spring? The Creator has given them an instinct—a response to a fact. Cold weather is coming and they cannot endure the rigors of the northern winters, therefore must seek a warmer clime.

So God has also given man certain intuitions and desires and everyone responds to a fact. God has given me eyes to see light; He has created light for the eyes. God has given me ears to hear sound; He has created sound for the ears. God has created me with a hunger; He has provided food to satisfy that hunger. He has created me with a thirst; that thirst responds to a fact for He has created water to satisfy my thirst. But deeper than any instinct in animal or intuition or desire given to man, there is a deeper longing in my soul, stronger than hunger for food or desire for water; there is a longing in my soul for something better than this old world can offer—for a better life, a fairer land. This longing too responds to a fact, for God has created that better land.

There's a land that is fairer than day,
And by faith we can see it afar;
For the Father waits over the way,
To prepare us a dwellingplace there.

The Lord Jesus Christ, the Son of God, has told us about that fair land. Listen to the immortal words of our Lord as recorded in John the fourteenth chapter, verses one to six:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

My friends, let's give urgent heed to these blessed words which fell from the lips of the Son of God. Listen to the opening verse: "Let not your heart be troubled."

He Has the Power and Authority

Only the Son of God has the right, the power, the authority to speak such words as those to a troubled world. Only He has power to speak such words as those to hearts that are bowed in sin and in sorrow and bereavement.

You remember that in the passage immediately preceding this, the Lord Jesus had just told His disciples that before long He must needs go away; that He was facing the cross upon which He would soon die, the just for the unjust, that He might bring us to God. He told them that He was to be betrayed by one who professed to love Him. And naturally the disciples, when they heard that the Master they loved so dearly was now so soon to go away, were heart-broken. They felt as sheep scattered without a shepherd. It was on that occasion that the Lord Jesus spoke these words of love and of comfort and sustaining grace to them. But He also spoke those words for us and for those of all coming time who would face similar experiences of sorrow and trouble. "Let not your heart be troubled."

And then the next few verses give us a number of reasons why, even in the midst of sorrow and heartbreak and good-bys, the child of God can still have an untroubled heart. And the first reason He advances is, "Ye believe in God, believe also in me." In other words, He was showing us that the only basis for an untroubled heart is an individual, personal, vital living faith in the Lord Jesus Christ as an all-sufficient Saviour.

If today you are trying to build your hopes for salvation and eternal life upon anything else than a vital faith in the crucified, buried and risen Lord, then you are building upon a false foundation, and one of these days you will awaken to the awful truth of the Scripture which says, "There is a way which seemeth right unto man, but the end thereof are the ways of death."

Then in verse 2 the Lord Jesus gives us another reason why the child of God may have an untroubled heart even in the midst of sorrow and bereavement. He says, "In my Father's house are many mansions: if it were not so, I would have told you."

It Means Home

My friend, I can never read or quote that verse of Scripture without reminding myself afresh that the word "house" there means "home." "In my Father's home

are many mansions: if it were not so, I would have told you." Somehow the word *home* seems to make it a little sweeter to us, a little more personal and a little more real. "In my Father's home are many mansions." When I hear the word *home* I believe there are several reasons why the Lord Jesus in His sublime omniscience selected that word to best convey to us something of the beauty, of the wonders, of the glories of the eternal abiding place of His children.

When I say *home*, your mind goes back across the years, perhaps across hundreds of miles of intervening space to that spot which will forever be hallowed in your memories among all the places of earth. That place where you grew up as a boy or a girl, playing around the yard with brothers and sisters and neighbor children, sitting around the hearthside upon a winter's evening with Mother, Dad, and others in the family. You know there are several things about that old home place which are not true about any other spot on earth as far as you are concerned.

First, home is a place where love reigns supreme. I am talking about the old-fashioned Christian home, not one of these modern homes which is just a sort of glorified roominghouse where the members of the family meet each other in the halls occasionally on the way from one busy social engagement to another. Not a place where there is confusion, bickering, fussing and fighting, where the father and mother live like mad cats and where the children are anxious to get just as far away as possible, as soon as possible. Not that sort of a home. I am talking about the old-fashioned Christian home where the father can come home at the end of a busy day and there he can sit as the uncrowned king, honored, respected and obeyed. Where he can shut the world out with its mad business competition and strife. Where the mother is respected and honored and revered as the uncrowned queen. In such a home love reigns supreme, and perhaps that is the nearest approach to Heaven that earth knows anything about.

Love Reigns Supreme

And so Heaven itself is a place where love reigns supreme, where peace shall flow like a river.

Second, home is a place of ample provision and room whenever the children arrive. Perhaps my experience has been duplicated by nearly everyone here. I have sometimes been away from my old home place yonder in Louisville, Kentucky, for years at a time. Because of the stress of my work, I have been unable to turn my steps homeward. But after those years of absence, how wonderful it was to turn back homeward for an old-fashioned family reunion! I suppose I have arrived there most every hour of the day or night. Sometimes as twilight shades would gather I have driven up in front of the old home place. There I would see mother sitting in her accustomed familiar place on the porch, and I would go in. After greeting the members of the family, we would go into the dining room and I'd sit down again at the same old place there at the table. The intervening years would seem to slip away into nothingness. I would seem just like a boy again.

Then I have arrived at the old homeplace in the wee small hours of the morning—two, three, four o'clock in the morning after driving many weary miles. Yet no matter at what unearthly hour I did arrive, I would walk up on the porch, ring the doorbell, and I could never imagine my mother coming to the door, opening it just a little crack and then saying, "Son, I am sorry, but all the beds are occupied; the house is full. Your brothers, your sister, and their families have already arrived and there is no more room. You'll have to take your family and go to the hotel or somewhere else." No, my friends, I cannot imagine such a welcome or lack of welcome as that. Nor can you from your mother and from your home.

No matter how late the hour, no matter how many had preceded us, no matter if all the rooms were full and the beds occupied, Mother would always open wide that front

door and open wide her arms of love and welcome and she would bring us in. She could always spread another cover on the living-room divan or make an old-fashioned pallet on the living-room floor. And my friends, I give you my word that after driving hundreds and hundreds of miles, as I would stretch out on that old-fashioned pallet underneath the old roof tree where I had spent so many happy days in the long ago, it seemed to me that a quiet peace would pervade my soul, that the kinks would go out of the overwrought nerves, and that I would find a sweet rest there on that old-fashioned pallet on the floor that I have never been able to find on anybody's innerspring mattress, in anybody's expensive room in the most pretentious hotels.

So home is a place where there is always room, no matter when the children arrive. And so it is with the heavenly home above. I care not how soon or how late I shall gather there for God's great family reunion. I am not concerned about how many of God's children shall have preceded me, for there is ample provision for His own. For the Lord Jesus said, "In my Father's house are many mansions: if it were not so, I would have told you"; and He continues by saying, "I go to prepare a place for you."

Yes friends, Heaven is a place just as real and definite as Detroit, Michigan, or any other of the cities of the earth.

"Where is Heaven?"

But somebody says, "But where is Heaven?" I cannot describe to you the geographic location of that fair land. I cannot tell you the longitude or latitude of that place, nor am I greatly concerned about that. After all, that is not what makes any place dear to our hearts. That is not what endeared your old family home in your memories. Heaven is sweet to us because of those who are there. And though I cannot tell you the longitude and latitude of that city yet, I think, after all, I can tell you just a little of where Heaven is. Heaven, to the believer, to the child of God, is but one step beyond that narrow veil which separates this world from the next, time from eternity.

Heaven to the believer is just one step beyond the end of this little life's pilgrimage. Not only so, but I think I can tell you something else about where Heaven is. Heaven is a place where Jesus is, for He says, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Yes, my friends, it is where Jesus is, and that is enough for me. I love the words of the old song, "Where Jesus is 'tis Heaven to me."

(Continued on page 6)

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Heaven

(Continued from page 5)

Not only so, but Heaven is a place where all of our loved ones who have died with their faith fixed unflinchingly in Jesus Christ as the all-sufficient Saviour have preceded us and where they await us. Heaven, therefore, is a place of grand and glorious and unending reunion.

No "Good-by"

Have you ever stopped to think that the very word "good-by" is erased from the vocabulary of Heaven? Therefore, today to any lonely heart who mourns the homegoing of some loved one whom you have loved long since and have lost awhile, may I say that if you and I could do the unthinkable, the impossible; if today we could call back our loved ones from yonder shore, it would be the height of selfishness for us to do so after they for this little while have tasted the joys which await the people of God on the other side. After they have experienced some of the unspeakable joys of the many mansions it would be the height of selfishness for us to want them back here to endure and to undergo the sorrows and the heartbreaks which are the common portion of all mankind here upon an old earth marred by sin.

Who of us would not gladly exchange Detroit, Michigan, or any other city of earth for that city which hath foundations, whose builder and maker is God? Who of us wouldn't gladly exchange an old city like this, with its sin and temptation, its filth, its bickerings, its imperfections, its tears for that city built by God's own hand where nothing that destroys or mars or blemishes can enter? That,

whither I go ye know, and the way ye know." Then Thomas, one of the twelve, interrupted the Lord with a question. I have always been glad for that interruption and that question. It was a perfectly natural question and the Lord Jesus Christ did not rebuke Thomas for that interruption. He answered that question for him and for us. I say it was a perfectly natural question, for Thomas said unto Him, "Lord, we know not whither thou goest; and how can we know the way?" In substance Thomas was asking a question which I believe has been re-echoed in the heart of every normal, thinking person from that day until now. Thomas was actually saying, "Lord, can a man be sure? Can we be certain of the way from earth to Heaven? Can we know beyond all shadow of a doubt?"

My friends, Jesus answered that question for him and for us. The answer was so clear and unmistakable that no man need misunderstand. Though nineteen hundred years have elapsed since the Lord Jesus answered this question so plainly, yet so hard is the heart of man, so encrusted with materialistic philosophies of life, that it seems that man is so stupid that he cannot understand the simple words of our Lord's reply. And if today, after these nineteen hundred years, I should ask the average adult audience of educated, refined, cultured people even in so-called Christian America, "What is your conception of the way from earth to Heaven?" I am afraid that we should be amazed at the many answers, the many varied answers, and the many wrong answers we should receive.

In this day when the Gospel is just as close to any man who wants to hear it as the television or radio dial in his living room, there is no excuse for any man

in any other, for there is none other name under heaven given among men whereby we must be saved." Jesus said, "I am the way"—without the way there is no going. Jesus said, "I am the truth"—without the truth there is no knowing. Jesus said, "I am the life"—without the life there is no living. All that we need is found in Christ.

Therefore, the words of First John, the fifth chapter, become all meaningful to us where we read, "He that hath the Son hath life; and he that hath not the Son of God hath not life."

I care not whatever else you may have—a good reputation, a good moral character, many lovable characteristics—if you do not have the Son of God as your Saviour, you do not have eternal life.

Years ago at the court of an oriental monarch one day there was much hurry and activity and bustle. The court jester, whose duty it was to while away the dull hours of the king with his witticisms, was sitting over on one side of the courtroom watching and listening as the king would issue his instructions and courtiers and servants would rush to do his bidding. In a lull in the activity the court jester spoke up: "O king, why all this hurry and activity and confusion? Why are you going to such pains to issue these minute, detailed instructions?"

The king answered rather impatiently, "I thought you knew that on the morrow we begin a long journey of several days' duration. It lies across the burning sands of the desert. Therefore, every necessity of life must be thought of and provided in advance and carried with us. Food, water, clothing, bedding, shelter, tenting—everything must be provided, else this journey would be a very unpleasant one, even a very dangerous one."

The court jester nodded as he said, "Wisely said, O king, and certainly wisely done to thus prepare for this long journey of a few days. But now, O king, by your leave, one other question: There is another journey, Sir, upon which everyone of us must embark. It is the journey from this world to the next, from time out into eternity. Now this question, O king. Have you given any thought, any time, any attention to make sure that this journey, too, may be a pleasant and a safe journey for you?"

The king dropped his head, and when he could control his emotions he looked up, brushed a tear from his eye and said, "I suppose the court jester must have more sense than the king upon the throne, for I find that I have been so busy seeking pleasure where it may be found, so busy with business, the affairs of state, that I have given absolutely no thought, no attention to the proper preparation of that long, long journey from whence there is no return."

My friends, that is what the Lord Jesus Christ was talking about when He said, "For what is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

When all the great plants of our cities,
Have turned out their last finished work;
When our merchants have made the last bargain,
And dismissed the last tired clerk;
When our banks have raked in the last dollar,
And have paid out the last dividend;
When the Judge of the Earth says,
"Closed for the Night!"
And asks for a balance—WHAT THEN?

When the choir has sung its last anthem,
And the preacher has said his last prayer;
When the people have heard their last sermon,
And the sound has died out on the air;
When the Bible lies closed on the pulpit,
And the pews are all empty of men;
When each one stands facing his record,
And the Great Book is opened—WHAT THEN?

When the actors have played their last drama,
And the mimic has made his last fun;
When the movies have flashed the last picture,
And the billboard displayed its last run;
When the crowds seeking pleasure have vanished,

And have gone into darkness again;
And the world that rejected its Saviour
Is asked for a reason—WHAT THEN?

When the bugle's last call sinks in silence,
And the long marching columns stand still;
When the captain has given his last order,
And they've captured the last fort and hill;
When the flag has been hauled from the masthead,
And the wounded afield have checked in;
When the trumpet of Ages is sounded
And we stand up before Him—WHAT THEN?

Several years ago an old engineer on the Baltimore and Ohio Railroad was retiring from active service. He was a great Christian and his testimony ran something like this:

"I suppose it is perfectly natural that my mind should go back forty years or so ago when, just out of school, I got my first job on the old B. & O. I was the child of my parents' old age; therefore, just as soon as I reached young manhood and was able to get a job, my father who was old had to retire from active work and the sole support of the family fell on me.

All my life I had wanted to be a railroad man, but in those early days before many of the modern safety devices had been perfected, my mother seemed to live in a haunted dread and fear that one of these days I would be involved in a terrible railroad accident and would thus lose my life. Every morning when I would go out on the run, mother, having prepared my lunch with her own hands, would put the lunch basket in my hands and place an arm about my shoulders and I would kiss her good-by and she would say, 'O God, please watch over our boy today and bring him back home safe tonight.' And I would go out on my run, climbing up on my engine with those words ringing in my ears, 'O God, please watch over my boy today and bring him back safe tonight.'

"Then in the late afternoon as I was coming in from my run when the old engine would round the last curve on the outskirts of our little town, I would look up on the hillside to a little vine-covered cottage, then I'd reach up and give one long blast of the old whistle; winter or summer a little white-haired mother would always come over to the window and lean out and wave her handkerchief. The neighbors would tell me that she would always say, 'Thank God, my boy is safe home at last.'

"In the fullness of time Mother passed on and I had to get a hired woman to come and cook and keep house for my dad in his old age. While the hired woman would always fix my lunch, yet Dad took up where Mother left off and he would not allow anyone else to put that lunch basket in my hand. Every morning when I would go out on the run, he placed a trembling hand on my shoulder and he too would say, 'O God, please watch over and protect my boy. Bring him back home safe tonight.' Then just as of yore, when I would come in from my run in the late afternoon and the old engine rounded that last curve, I would reach up again and give a long blast of the whistle and winter or summer, no matter how cold the weather, that old white-headed dad would totter over to the window, lean out and wave his handkerchief. The neighbors told me that he, too, would always say, 'Thank God, my boy is safe home at last.'

"Then in the fullness of time, my dad went on Home and my life has been so lonely since then, living in boarding houses."

But he said: "Now boys, my hair, too, is white with the frosts of many winters, and it won't be long, according to the laws of nature, before I'll make my last long run."

He said, "When that time comes, I have always been so accustomed to riding up at the front end of the train that I am going to ask my Great Engineer to let me ride in the cab with Him on my final run on the old Gospel Train."

And he said, "When the engine rounds the last curve and my eyes fall for the first time upon the gleaming lights and battlements of the City of God, just as we are

about to glide into the Grand Central Station of the Skies, I want to reach up and give one long blast of the whistle. As I climb down from the cab on that last run and I walk into the station, I know that on either side of the Beautiful Gate there will be an old white-haired mother and an old white-haired dad, and the very moment the Gates of Pearl click upon my heels and my feet press for the first time the gold-paved streets of the City of God, I know that old white-haired mother and white-haired dad will throw their arms around me, the first thing they'll say will be, 'Thank God, my boy is safe home at last.'

—The End—

Kings and Prophets ...

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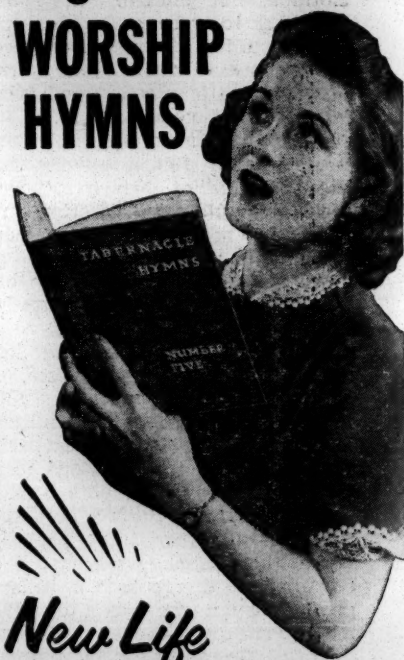
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How to Save

The story is told of a man who contributed the money to build a church. Later on he lost all his property. "If you had the money you put into that church," some one said to him, "you could start again." But the good man wisely replied: "That is the only money I have saved. If I had not given it to the Lord it would have gone with the rest. Now it will always be mine." —Moody Monthly.

my friends, is the sure portion of the child of God.

Who of us wouldn't gladly exchange an old world like this that is torn by wars and rumors of wars for that beautiful place of ineffable joy where peace shall flow like a river?

Who of us wouldn't gladly exchange bodies like these, subject to heat and to cold, to hunger and to thirst, to pain and disease, temptations, sin, weariness, death itself, for bodies over which none of these things—heat and cold and hunger and thirst, pain and weariness, and sin and temptation and disease and death—shall have no power? That I say is the sure portion of the people of God. Who of us wouldn't exchange bodies like these, where the eye grows dim with the shedding of many salty tears, where the shoulders become stooped with the bearing of the burdens of years, where the footsteps become faltering, where the face is lined with the pen of time and etched upon our countenance is the story of every sorrow which besets us? Thank God, we will one day exchange these old bodies for bodies which are fashioned anew like unto the glorified body of our resurrected Lord!

Who of us wouldn't gladly exchange the companionships of earth, companionships with people like you and me, so imperfect, so quick-tempered, so apt to speak the hasty, thoughtless word that would wound even those we love best, for the companionship and the fellowship with God's heroes of the faith, for patriarchs, prophets, priests and kings, for those children of God who have borne the burdens of life, who have fought its battles and have won the incorruptible crown? That, my friends, is the sure portion of the children of God.

No wonder the Apostle Paul says, 'I find a longing in my soul to depart and be with Christ which is far better.' No wonder that the same inspired apostle says, "To die is gain."

Now notice in verse 4 the Lord Jesus continues by saying, "And

groping in uncertainty and not knowing the sure, unmistakable way from earth to Heaven.

How to Get There

What is your conception of the way to Heaven? I hear some man say, "Why, I believe the way to Heaven is to live a good life, to live upon a high moral plane, to be a good father, a good husband, a good citizen in the community, to live by the Golden Rule, to do unto others as I would have them do unto me."

My friends, these are wonderful virtues which should characterize the life of every child of God, but that is *not* the way from earth to Heaven. And if today you are dependent upon your own good works, your own moral life, your own good citizenship, or your own moral rectitude, you are building your hopes upon a false foundation. That is *NOT* the way to Heaven.

Some other man would say, "I believe the way to Heaven is to unite with the church, to be baptized, to submit oneself to the ordinances of the church, to be regular in attendance and faithful to the church's requirements." Well friends, these things, too, should be prominent characteristics of every Christian life; but that is *not* the way from earth to Heaven, for neither the Temple Baptist Church of Detroit with which I am affiliated, nor any church to which you may belong has the power to forgive a single sin or to cleanse a single stain from your guilty, Hell-deserving soul.

That is *NOT* the way to Heaven.

What is it? Listen, as Jesus replied to Thomas' question, "How can we know the way?" Jesus answered and said unto him, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." In other words, the Lord Jesus was telling us that all we need from a spiritual standpoint in time and in eternity, in this life and in the next, as far as salvation is concerned, is found in Him. "For neither is there salva-

"Beware of False Prophets"

(Continued from page 1)

by one's side, to smuggle in. False teachers have smuggled in damnable heresies into the church.

2. Aimed to Destroy the True Work of God

These damnable heresies, in the original Greek, are literally *destructive sects or cults*. Here is the origin of the isms of our day. These cults were brought in by enemies and they are *destructive*, not *constructive*. They do not build up, but tear down. They are cancers, not healthy flesh on the body of the church.

The false teacher is a thief, and Christ declared, "The thief cometh not but for to steal, and to kill, and to destroy..." (John 10: 10). He is a wolf in the fold and, "... the wolf catcheth them and scattereth the sheep" (vs. 12). The modernist would rejoice to completely wreck the church as Christ founded it and planned it. In fact, he is the agent of Satan to do everything he can toward that end. Do not think such a false teacher is only incidental, "just one of those things," for he is the product of the deeply laid plans of the Devil. He may not realize his own significance, but he was planned by the arch enemy of the church, and prophesied in the Scriptures. Being forewarned, we should be forearmed.

3. Modernists Are Wolves Pretending to Be Sheep; Enemies of Bible Pretending to Be Friends

These false teachers are in *disguise*. They dress in "sheep's clothing." "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening [devouring or preying] wolves" (Matt. 7:15). And these wolves are deceiving multitudes of naive little Red Ridinghoods who think modernists are as harmless as their grandmother. The next time you see or hear one of these wolves, dressed in the sheep's clothing of clerical attire, yet attacking the Word of God and its precious doctrines, just remember the Lord has defrocked him. He is not what he seems.

He is an imposter of the pulpit. We may be thankful that the Lord, who knows all men and is not deceived by imposters, has given us some inside information regarding their true nature. No wonder so many are deceived by them when they spend so little time with the Word which warns us of them.

Paul dramatically warns us of these clerical crooks and masquerading ministers in II Corinthians 11:13-15: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers [ministers of the Devil!!!] be transformed as the ministers of righteousness; whose end shall be according to their works." We may be too chickenhearted to deal with these reverend gentlemen, but God is not too righteous to cast them into Hell! Please note that both the Devil and his stooges disguise themselves—he as an angel of light; they as ministers of righteousness! It would be very shocking, but very realistic, if these "clergymen" carried the title of M. D. (Minister of the Devil).

4. Jesus Warned of Many False Prophets Around Us

These false teachers and preachers are in great number. "Many false prophets shall rise, and shall deceive many" (Matt. 24:11). "... Even now there are many antichrists..." (I John 2:18). "... Many false prophets are gone out into the world..." (I John 4:1). "For many deceivers are entered into the world..." (II John 7). If there were many antichrists, false prophets and deceivers in John's day (as indicated by the present tense), how much more in these days of the apostasy!

A false teacher, then, is not a rarity. You will not have to go far to find one. Indeed, you will have to look carefully to find teachers who are true to the Book. Ask any Christian tourist or traveling salesman how many churches he

finds in his travels which are standing for the faith once for all delivered to the saints, and which have pastors which have not bowed the knee to the image of Baal. He will tell you the sound church is the exception and not the rule.

Take a fresh look at your own church and your own pastor. Do not be deceived by personalities. Judge them by the Word.

5. Modernists Come From Among the Orthodox

Some false teachers come from the ranks of those who were once doctrinally sound. In Paul's address to the elders (pastors) of Ephesus, he solemnly exhorted them:

"Take heed therefore unto yourselves, and to the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous WOLVES enter in among you, NOT SPARING THE FLOCK. Also OF YOUR OWN SELVES [apostatizing elders], shall men arise, speaking perverse things, to draw away disciples after them."—Acts 20:28-30.

What a travesty that those who are supposed to be shepherds of the flock (to protect against wolves) turn out to be wolves themselves and, instead of feeding the flock, they feed on the flock. Instead of protecting, they destroy.

6. Many Are Led Astray, Bible Says, By Modernists

These false and apostate teachers and preachers have a great following. "And many shall follow their pernicious ways..." (II Pet. 2:2). "And many false prophets shall arise and shall deceive

fundamentals rejects the foundation, and can expect nothing but collapse and ruin. He is building on the sand and not on the solid rock. Let me remind you, Christian friends, that just as there is an offense of the cross, there is an offense of fundamentalism. The same crowd that belittles or scorns the blood also belittles or scorns fundamentalism.

Whether you like the term or not, fundamentalism is the very foundation and fabric of the true church, and all modernists and others who speak evil of it are speaking evil of, or blaspheming, the way of truth. If the people as a whole could realize that all preachers and teachers who fight against fundamentalism are fighting the church, there would be a great turning away from such men, for the general public is not as blind as some of its leaders.

Some thirty or more years ago a daily paper in Chicago expressed its amazement at professed clergymen who, from within the church, made vicious attacks upon the church. We quote:

"We are struck with the hypocrisy and treachery of these attacks on Christianity... Is there no place to assail Christianity but a divinity school? Is there no one to write infidel books except the professors of Christian theology? Is a theological seminary an appropriate place for a general massacre of Christian doctrines...? We are not championing either Christianity or infidelity, but only condemning INFIDELS MASQUERADING AS MEN OF GOD AND CHRISTIAN TEACHERS" (as quoted by Prophecy magazine).

7. These False Leaders Pervert the Truth

Webster defines the word *pervert*, "To misinterpret or misapply." They are guilty of "...

O wounded hand, grasp the sceptre! O thorn-pierced brow, wear the crown! O pierced feet, mount the throne!—T. Dewitt Talmage.

many" (Matt. 24:11). Paul warned the Ephesian elders that apostate elders would speak "perverse things to draw away disciples after them." This following shall increase more and more as the age draws to a close. "But evil men and seducers shall wax [become] worse and worse" (II Tim. 3:13). "For the time will come when they [the people] will not endure [lit. will not put up with] sound doctrine..." (II Tim. 4:3).

Now notice that these apostate elders not only come from within the church but "draw away" their disciples (from the church). If they would get out and start some new work in their own name, and appeal only to the unchurched masses, letting the true church alone, it would not be so bad. They would have very little if any success or influence. But they must prey on the true flock, and they are brazen enough to call their apostate organizations "churches." Thus they use those who have been drawn by the truth, and use the name of the church itself to foster their own schemes. In the name of the church, they carry on deadly warfare against the church!

Peter, in speaking of these false teachers, declares, "And many shall follow their pernicious [destructive] ways, by reason of whom the way of truth shall be evil spoken of"—lit. shall be *blasphemed*—(II Pet. 2:2). Now, in the light of the context, the way of truth can mean only true Christian doctrines, and these true Christian doctrines are known today as THE FUNDAMENTALS. Thus we have an accurate picture of the situation today: False teachers have bootlegged in many destructive cults (including the chief cult of modernism); have secured a great following and, because of them, fundamentalism is evil spoken of. Many professed Christians today despise the word *fundamentalism* or *fundamentalist*. But though some may have abused the word, it is associated with some of the grandest institutions of God and the most stalwart men of God this world has ever seen. It means foundational truth, and one who rejects the

speaking *perverse* things..." and "... there be some that trouble you, and would pervert the gospel of Christ" (Gal. 1:7). Pervert, in this latter passage, means to *reverse*. They would make the Gospel mean the reverse of what it really means. The so-called social gospel is the reverse of the true meaning. A so-called gospel founded on works or human merit is the opposite of the true Gospel. It would be BAD news instead of GOOD news, for on the basis of works or merit no one could be saved. The true Gospel is based on *grace*, and *grace* alone.

Peter tells us there are those who *wrest* (twist) the Scriptures. Only a slight twist of a radio dial will bring in a different message, and modern manipulators twist the Word of God in such a way as to have a totally different message from the apostles. They use what the late Dr. Harry Rimmer was pleased to call *weasel words*. He said that, as a boy, he often had to gather the eggs on his father's farm. But the weasels sometimes got there first and sucked some of the eggs. These eggs often looked normal, but when picked up they were found to be *empty*. He said modern false teachers use biblical words, but they are empty of meaning.

This accords with Peter's description of such teachers who, he declares, "... speak great swelling words of *vanity* [emptiness]" (II Pet. 2:18). So much for some of the "swell" speakers of modern pulpits! No wonder Dr. Arthur I. Brown styled this ministerial mush as a "piffing message from puny man," and "puerile twaddle." He declared:

"The hungry and thirsty seeker after that which will satisfy his need is turned away empty and disappointed because he has heard only a little sermonette on art, literature, or politics, or possibly he has been told that he ought to be good, honest and pure, and assist in changing the moral climate of the world. If he makes himself an exemplary citizen, does the best he can, lives up to some sort of an ideal, he will attain happiness, and, if there is a Hea-

ven, which is doubtful, he may qualify for admission at some distant day" (*Into the Clouds*, p. 104).

Dr. Brown quotes a well-known columnist, Robert Quillen, as saying, among other things, "The sorrowing and heavy laden who yearn for a faith that will make life bearable are treated to a fourth-rate lecture on the sex-influence in art, and some blasphemy equally ridiculous" (Id. p. 111). Words of vanity indeed! Jeremiah's description of backsliding Israel is apropos, "... They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13). And again, "The wise men are ashamed, they are dismayed and taken; lo, they have rejected the Word of the Lord, and what wisdom is in them?" (Jer. 8:9). They have discarded the Word and the Gospel, and they can find no adequate substitute.

These puffy piddlers and twiddling twisters can make no sound like *yes*, and *yes* sound like *no*. They talk sonorously of God, but their God is simply the primal cause, or the summation of physical forces. They talk much of Christ, but He is only an idea, or the flower of humanity—not the Christ of the cross, or the Christ of the Bible. Even when they speak of the Word of God, they mean certain parts of the Bible which, on the basis of their authoritative and superior scholarship, they have let pass muster as Scripture! When they speak of the *divinity* of Christ, they mean only that He is divine as you and I are divine, only in greater degree. When they speak of inspiration, Gospel, missions, evangelism, kingdom of God, salvation, death of Christ, resurrection, etc., they are using weasel words. They sound biblical, and deceive the multitudes, but they are empty of true biblical content, "great swelling words of vanity [emptiness]."

Peter warns that they beguile *unstable souls*. Those who are not well-founded in Scripture knowledge, or only professing Christianity, fall a prey to these seductive teachers. Like a pack of wolves, they attack the lame and straggling sheep, and the "wolf" and the "lamb" lie down together—with the lamb inside the wolf, that is.

8. False Teachers Deny Deity, Atonement, Virgin Birth or Bodily Resurrection of Christ

But these false leaders, as the age progresses, become bolder and bolder, and do not content themselves with *distorting* truth, but engage in outright *denial* of God's Word and its doctrines. They deny that Jesus is the Son of God (in a unique sense) and born of the Virgin Mary. "... even denying the Lord that bought them" (II Pet. 2:1). "... denying the only Lord God, and our Lord Jesus Christ" (Jude 4). "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh" (II John 7).

The Greek word translated *deny* in the above passages means to disclaim, disown, deny, renounce, decline, refuse or contradict. These false leaders and their followers renounce Christ and disown Him. The implication of denial is to *deny that one is what he claims to be*. Christ claimed to be the virgin-born and only Son of God and accepted full worship from His disciples as such. The modernist denies such claims.

But while they deny the Christ, they still profess to be "Christians"! And so we have Paul's pungent portraiture of them—"Having a form of godliness but denying the power thereof" (II Tim. 3:5). A great deal of light is thrown on this passage when we see that the word translated *power* (*dunamis*) is the word translated *miracle* or *miracles* in Mark 9:39, Acts 2:22, 8:13, and 19:11. Thus we see that modernists, while having a form of godliness (they have palatial churches, vested ministers and choirs, and impressive services), deny *miracle* or the *miraculous*.

The modernist is known not so much by what he believes but by what he does not believe. Modernists are uncertain and divided as to the former, but the old modernists are united in their de-

nials. And the one supreme, overall denial of the modernists is that of miracles. Old-time modernists deny creation, for that is a miracle, and teach evolution instead. They deny special (miraculous) inspiration and teach that the Bible is a human production. They deny prophecy (miraculous prediction) and claim the prophetic books were written after the events of which they treat. They deny the virgin birth (the miraculous conception) of Christ, and make His birth the same or lower than ours. They deny also the resurrection of Christ from the dead, which would be a miracle of the greatest magnitude, and claim only that He was resurrected in some spiritual sense.

9. Modernists Are Not Christians

These deniers of the plain teachings of Scripture are obviously *unbelievers* (*denial* is the opposite of *belief*), and an unbeliever cannot be a Christian. The very first requirement of being a Christian is to *believe* in Christ (scripturally and personally) and to *believe* the Word of God in accordance with its claims. No matter how exalted, clerical, sacerdotal, sanctimonious, homogenized, pasteurized or idolized these curious contortionists of the "cloth" may be, they are NOT Christians! They do not have the first qualification for *belonging* to a church, to say nothing of *taking the lead* in one! They have no business in trying to lead for Jesus, for they have not learned to follow Him. They cannot recommend the Gospel to anyone, for they have never tried it themselves.

10. Modernists, Spiritually Ignorant, Unfit to Teach

These false leaders are *ignorant* of the true meaning of the Bible and spiritual things. In II Peter 2:12 Peter shows up the ignorance of these false teachers (spoken of in vs. 1) in very strong words: "But these [false teachers] as creatures *without reason* [poor Dr. Puffy] born mere animals to be taken and destroyed, railing in matters whereof they are ignorant, shall in their destroying surely be destroyed" (A. S. V.). The "railing" here agrees with the speaking evil of the *way of truth* of verse 2. Peter is saying the modernistic teachers who rail against the fundamentals are without reason and are speaking of matters of which they are ignorant! Thank you, Peter, for confirming what every true Christian knows.

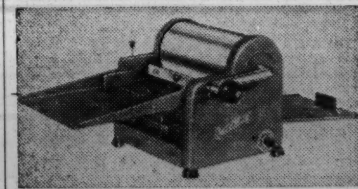
The Apostle Jude adds his testimony to their spiritual ignorance in verse 19: "These be they who separate themselves, *sensual*, having not the Spirit." *Sensual* is the translation of *psuchikos* which means: *Living, breathing, animal, possessing animal life; physical*. (Continued on page 8)

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"Beware of False Prophets"

(Continued from page 7)

natural. Pertaining to the animal or natural mind and affections, SWAYED BY THE AFFECTIONS AND PASSIONS OF HUMAN NATURE (Robinson's Lexicon). Jude says they have not the Spirit. They are dominated by the flesh and know nothing of the Spirit or spiritual things. All this is said of the ungodly men of verse 4 who have crept into the church.

As no unbeliever can be a Christian, so no ignorant person can be a teacher. The very first requirement of a teacher is that he understand his subject matter. No modernist is fit to be a teacher for he is merely sensual, has not the Spirit, is ignorant of the true content and purport of the Bible, and does not believe what he is supposed to teach. He not only does not know spiritual things but he cannot know them, for spiritual things can only be discerned by spiritual men, and he has not the Spirit and never could have Him because he does not believe in the Son of God as his Saviour (See I Cor. 2:14). So I indict every modernist teacher as not being a CHRISTIAN, and as absolutely unqualified to teach spiritual things, for they are matters whereof he is ignorant.

What good is a well without water? Yet these teachers are "wells without water" (II Pet. 2:17). One of the first requirements of a guide is that he have eyesight; yet such teachers are "blind guides" according to Christ (Matt. 23:16). No wonder both they and their deluded followers fall into the ditch! A dumb watchdog is no protection against prowlers and thieves, yet God describes some of Israel's watchmen (comparable to false teachers of our day) as blind, ignorant, dumb and asleep.

"His watchmen are BLIND: they are all IGNORANT, they are all DUMB DOGS [that is one kind of d. d.], they cannot BARK; sleeping, lying down, loving to slumber. Yea, they are GREEDY dogs which can never have enough, and they are SHEPHERDS [modernist pastors] that CANNOT UNDERSTAND: they all look to their own way, every one for his gain, from his quarters."—Isa. 56:10, 11.

Notice that though they are dumb (silent as to warning against evil as a good watchdog should do), blind, ignorant, sleeping on the job (asleep to the true responsibilities of a man of God) and "cannot understand," they, nevertheless, are looking for gain. These enemies of the church, the

Christ and the cross actually are paid for their "ministerial labors." Yes, paid handsomely by the very ones upon whom they are preying, and paid to tear down the church when it is the first duty of any pastor to build up, or edify, the church.

Since Jude tells us they are sensual, having not the Spirit, we are not surprised that they try to explain everything in the light of natural reason and nature. We would expect them to be humanistic and naturalistic, and to try to build a Heaven on earth instead of trying to get men ready for the one Christ has gone to prepare. When we look about—and behold their great "ecumenical" endeavors, we see that they are running true to form, for ecumenical comes from a Greek word meaning *the inhabited earth*. It is the great earth church of the last days. And, being of the earth, it is earthy—through and through.

The Lord's church, represented by the new Jerusalem, comes down from God out of Heaven (Rev. 21:2). It is not a world church but is called out of the world to be a chaste and separate virgin-bride of Christ. It has no world council but gets all its orders ready-made from its Head in Heaven. It is not an earth church, for everyone of its members has been born from above.

11. Modernists Fleshly, Worldly Minded

These false leaders of our day are motivated and guided by the lusts of the flesh. We are told by Peter of scoffers in the last days who will walk after their own lusts and ridicule the coming of the Lord. I like the Weymouth translation here: "First, remember that, in the last days, men will come with their mockery—men, governed by their own passions, and asking, Where is his promised return? For from the time our fathers fell asleep all things continue as they have been ever since the creation" (II Pet. 3:3, 4). These scoffing leaders are not governed by the Spirit from above, but are guided by their own lusts from within. They do not love His appearing. They love their own ways and pleasures.

No one guided by an earthly nature will look very eagerly for the Lord from Heaven. They are guided by passions, but they have no passion for His return. No one waits eagerly for a stranger, especially for one with whom he is not on good terms. The coming of the true Shepherd can only strike terror to the hearts of the many wolves who are devouring His flock. When we find wolves which are eager to have a shepherd come suddenly upon them, then we may begin to expect modern false teachers and preachers to love the appearing of the great Shepherd of His sheep. We expect sheep to love the Shepherd, but the wolves only hate Him.

Paul enlightens us regarding the true motivations of the "enemies of the cross of Christ." "Whose end is destruction, whose God is their belly; and whose glory is in their shame, who mind earthly things" (Phil. 3:18, 19). What a strange god! They do not look up to God. They look to the god within, the god of their own passions, ambitions, and appetite. No wonder they are enemies of the cross, for the cross is the enemy of self and its passions. "And they that are Christ's have crucified the flesh, with the affections and lusts" (Gal. 5:24). Ask any great and pompous modernist preacher of our day if he has crucified his flesh and its passions. Be prepared for his scorn or pitying contempt.

We do not imply in this that all modernist teachers are bestial, of course. Far from it. Many of them are so sweet and gentle and aesthetic that they are almost angelic. But coarse or gentle, angelic or demonic, they must be judged by what they preach, for Paul said, "For though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). A man may as truly be governed from within by preaching philosophies and doctrines of men (instead of God's Word) as if he preached on coarse and carnal subjects.

Let Us Get Fat!

(Continued from page 1)

copy.) But 7,000 copies were ordered, worth \$1,750 at the modest price of 25c. (Now it must sell for 60c per copy.) I did not immediately have the money to spare, I thought, but by faith and taking God up on the plain promise that "the liberal soul shall be made fat: and he that watereth shall be watered also himself," I sent them out with a glad heart.

The blessing which followed has been beyond words to describe. In the first six months' time, I had letters from more than two hundred people who said they had found Christ through this pamphlet of eight chapters. Cash orders began to trickle in—first one or two, and then by dozens and then by hundreds. I have just looked at the flyleaf of a recent edition of this book which has been so greatly used around the world. It shows that we have had 22 printings, and a total of approximately 240,000 printed since 1940!

And this is one book that we have never had to advertise very

much. It sells itself. God has made it a continual blessing, and my heart sings within me to remember how God in mercy has used these words of Bible teaching and exhortation and comfort. A letter came from the late Mrs. Henry Ford in a black-bordered envelope. After the death of her son, Edsel Ford, someone gave her this book, *Bible Facts About Heaven*, and she wrote with most warm and generous words of how her heart had been comforted and the truth of Heaven and how to get there and of our loved ones gone on had become sweet and clear to her through this book.

We have lost money on other books, but though *Bible Facts About Heaven* has the most expensive cover of any of our pamphlets and we have done less advertising on it than on many, many others, it has constantly sold itself, and the income from this pamphlet has helped to pay the deficit on other books given away or sold at a loss.

Yes, thank God, His Word is

Ezekiel gives us a most accurate picture of false prophets and teachers:

"Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy OUT OF THEIR OWN HEARTS, Hear ye the word of the Lord; Thus saith the Lord God; Woe unto the foolish prophets, THAT FOLLOW THEIR OWN SPIRIT, AND HAVE SEEN NOTHING."—Ezek. 13:2, 3.

This reminds us of Kant's "inner light."

Notice that these prophets who follow their own spirits are commanded to hear the Word of the Lord. That is what they should have followed instead of their own notions. Ezekiel's own commission was a true pattern of what the man of God should be. In chapter 2:1 we read:

"And the Spirit [God's Spirit] entered into me when he spake unto me, and set me upon my feet, that I heard him that spake to me."

Ezekiel was guided by the Spirit of God, not by his own spirit. And the Word he preached was not his own, but God's.

"And thou shalt speak MY words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat what I give thee."—Vss. 7, 8.

God did not commission us to originate some kind of a message or philosophy, but simply to relay His own message and truth. We are simply channels, not reservoirs. We are simply to follow Him, not to lead the way. The modernist has no commission of message from God. "They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word" (Ezek. 13:6).

12. The False Optimism of Modernism

All false prophets are optimists. No true man of God can be optimistic about a godless world that has turned its back on God. Smugness and complacency serve as an indictment of any man in an hour of fearful portent such as this. A true watchman will sound the alarm. That is what he is for. Any watchdog worth his salt will bark at the approach of an enemy, but these dumb dogs "cannot bark." Have you ever heard one of these bland social gospellers warn of Hell and eternal damnation, or warn the people that the Antichrist is approaching? Certainly not. Barking is noisy and ill-mannered. It might disturb someone in his sleep.

Everything is lovely. The world is getting better and better. Oh, we have a world war once in a while and a few little things like that, but there is nothing fundamentally wrong with man! He will work out his own salvation if you give him time. Such is their song. They cry, "Peace, peace; when there is no peace" (Jer. 6:14). Such hypocrites are

true: "The liberal soul shall be made fat: and he that watereth shall be watered also himself." So God's Word says and so I have proven.

Let's Make "Investment Evangelism" a New Adventure in Faith and Thus Prove God!

It is my earnest prayer that these short weeks when we are celebrating the twenty-fourth birthday of THE SWORD OF THE LORD, our "Investment Evangelism" program through which many of us are giving what we can as capital investment in THE SWORD OF THE LORD and to pay off long-term loans and make THE SWORD OF THE LORD financially sound and safe for the future, may prove to be one of the greatest spiritual blessings that many have ever known. Oh, I pray that God in mercy will teach people to trust Him to repay and that they will learn to invest, by adventurous faith, in God's program of getting out the Gospel, and may learn what God will do to those who give liberally. How often it is stated in the Bible.

Jesus said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

We are told by the divinely inspired Apostle Paul, "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6). So we should regard every penny given in Jesus' name and for His cause as seed sown that will bring forth a bountiful harvest. Oh, too many Christians sow sparingly and reap sparingly. May the dear Lord help us to step out by faith and sow bountifully, and so reap, in added blessings for ourselves, in material prosperity and blessing on our homes, our families, our business, and on our spirits, a great abundance of God's blessings.

God challenged the Israelites, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

Yes, God is committed. One who gives in Jesus' name and gives in love and faith to please God, will receive back from God or from men who give in God's name all that he gives and more. If you sow, you will reap. If you sow bountifully, you will reap bountifully. "The liberal soul shall be made fat: and he that watereth shall be watered also himself." So is the plain promise of God, often repeated.

God is saying that no one is ever in danger when he steps out on faith to do something in Jesus' name and depending on the Lord Jesus Himself to see that he is repaid, that his needs are met.

Oh, I pray that many will "get fat" during this month of October as they give to "Investment Evangelism."

Would you not like to prayerfully consider the matter, find what God's Spirit moves your heart to do, and then do it in faith, trusting the dear Lord to repay? Would you not like to get spiritually fat and prosperous and to find that the barren earth of your drought-stricken life would have a rain of God's blessing upon it? Oh, the dry land can become a fruitful field when God pours His blessings upon it. And everyone who gives to God will find that God gives in return, shaken together, pressed down, and running over.

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Here are some reasons, and we feel they are good reasons, why intelligent, spiritual Christians may well find that it would be wise and good for them to have a part in the capital investment in THE SWORD OF THE LORD through gifts to take care of long-term loans and put THE SWORD OF THE LORD on a permanently stable basis with no interest to pay, no danger of

(Continued on page 10)

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The Lion's Den

(Continued from page 1)

spies to skulk about his house and mark his movements; and, in fact, they stooped to the meanest stratagems, little heeding how much they compromised themselves, if they might but compass his downfall. But his integrity was proof against their devices. The more closely they observed him, the more clearly they discerned that he was always diligent, discreet, and devout. So conscientious and so uniformly consistent was Daniel both in his character and his conduct, that every effort to entangle him in the meshes of their conspiracy proved to be vain.

At length the Devil, who does not often run short of devices, puts them up to a fresh plot. O Satan, thou art full of all subtlety! "Let us contrive a new law," say they, "that shall bring his piety and his patriotism into conflict. He is a Hebrew by birth, and in one only God he believes with all his heart. Our divinities he despises; towards our temples he shows a silent scorn; he sets no value on the magnificent statues that we venerate; three times a day he has been accustomed to offer prayer to an invisible Protector whom he calls 'the living God, Jehovah'; surely these peculiarities will supply us with a pretext, and we will pledge ourselves to entrap him."

So they hie off to their homes and, full of hope, they reflect on their new scheme.

Soon they meet again, lay their evil heads together and devise as cunning a snare as they could possibly invent; and yet, clever as they were, they perished in the trap they had prepared. They managed to involve the king himself in their iniquitous device, and to entangle him in such a dilemma that he must either sacrifice his favorite courtier, or compromise his own truthfulness, and violate the sacred traditions of the empire. A royal statue was framed, and a decree published, forbidding any petition to be asked of God or man for thirty days. How preposterous!

But when was there ever a despot who was not sooner or later deserted of his wits? The passion for power, when indulged without restraint, will lead a man to the utmost foolishness, and urge him to a madness of vanity. In such a false position did the monarch stand who was easily persuaded to utter the infamous edict that his subjects should not ask any favor of either God or man, save of his supreme self, for the space of a whole month.

Daniel Braved the Lions Rather Than Be a Secret Disciple

In this strait, how does Daniel acquit himself? Will he abscond? Will he count it prudent to desert his post, and get out of the way? Nay, but Daniel had a soul above such policy.

And yet you might imagine that if he must pray, he would go down into the cellar, or offer his supplications to God in some retired place where he need not challenge notice. His petitions will be heard in Heaven without respect to the place from which they are presented. Or it might have been expedient to suspend the vocal utterance of prayer, and breathe out his supplications with a silent tongue.

Daniel, however, was a servant of the living God, and therefore he scorned thus to temporize and play the coward. Well does one of the old writers call him "Coeur de Lion." He had the heart of a lion. Into that cage of lions he went, a lion-like man—not cruel, like the beasts of the forest, but more courageous than they all. His conscience toward God was clean, and the cause he pursued before his fellow-creatures was clear. His sense of truth would not suffer him to be a trimmer. He does not change his habit, but goes upstairs, though he might have known that it was like climbing the gallows; he drops upon his knees, puts his hands together, with the window open, in the presence of all his adversaries, and there he prays three times a day toward Jerusalem, as he had done aforetime.

Brave old man! Remember, this was not the sudden impulse of one who felt the flush of youth; but it was the calm decision of one who was venerable with age, having already fulfilled threescore years and ten of life's pilgrimage, and performed deeds of public service that might have well entitled him to do garrison duty for the rest of his days. So much the more do we value the example of Daniel, because with grave decision he taught the captives of Judah, both old and young, to prove their fidelity to the Lord God of hosts.

He prays openly, not ostentatiously: in the spirit of a Protestant rather than in the fashion of a Pharisee: he sought no honor, but he shunned no danger. To encounter shame, or to endure reproach, if needful, for the cause of righteousness, had long been his fixed habit, and now that it threatens to bring on swift death, he swerves not.

Hear those quick feet as they patter along the streets of Shusan. How all the counselors and captains are coming together! What is doing? There is mischief brewing full often when nobles and statesmen meet in council with closed doors; especially was it so in the olden times. They are going to seek an interview with the king. What calls them thither? Noble patriots! They are anxious to inform his majesty that they had caught Daniel committing the horrible crime of prayer.

Was not this a new offence? Oh, no! dear friends, the first man who ever died fell a victim to his religion; and so, I suppose, for many and many a century this was one of the foulest offences a man could commit against society. Those who serve the living and the true God are sure to challenge the sneers of the time-servers in any age.

There be many now who hate nothing so much as a religious man. All the epithets in the catalogue of scandal are too good for the man who offers homage to God in everything that betides him. An infidel! Well, he may be reputed honest, intelligent, and worthy of respect; but a genuine Christian is denounced as a hypocrite at once. Away with such a fellow; his conscience is as offensive as his creed! Toleration for everything and everybody who conforms to the fashion of the day; but no toleration for any one who believes that the laws of Heaven should regulate his life on earth.

So they told the king that the laws of his empire must be kept inviolate; good, loyal souls as they were, they would not have a statute broken for the world! There is an end to your monarchy if your royal proclamations are not to be respected! They are so jealous for the common weal and so earnest for the king's honor that they must, at all hazards, even if it be at the risk of seeing their dear friend Daniel put into the lions' den, maintain the dignity of the king and assert the majesty of his imperial edict.

The king perceives that he is caught, calls some of his counselors together, thinks the matter over and, finding no alternative, gives Daniel up to the conspirators.

Alas! I see the godly man flung in among the lions; but what do I hear? Do I hear his bones cracking? Can I hear a shriek of the prophet? Is there a noise of the howling of those savage beasts of prey? Oh, no! There is an awful hush while the king puts his seal upon the stone and all the lords come and attach their signets likewise.

Shall we step down and peer into the den, to see what is going on? No sooner had Daniel arrived at his destination than an angel of God encamped in that dungeon. Stretching his broad wings, he seems to have fixed his station in full front of those grim old Neros. The safety of Daniel was secured. The mouths of the lions were shut. They lay down like lambs. Perhaps Daniel found a comfortable pillow for his night's rest upon the shaggy body of one of those monsters that would have devoured him had not the heavenly visitant hushed them into silence by his presence; or perhaps the appearance of the angel was as a flame of fire, and wrought an illusion before the lions' eyes, so that Daniel seemed to them to be surrounded with flame, or robed with fire.

At any rate, that night the prophecy of the latter days was fulfilled to the letter, that the lamb shall lie down with the lion. God in His providence and grace preserves His servant all that night. We can easily imagine that, like Paul and Silas, when he did not sleep, he made the lions' den vocal with his songs, and the lions growled the bass while God's angel stood there listening to such music as he had never heard before, till the morning dawned, and then he sped his way up to Heaven as the king came to fetch Daniel out of his prison-house. So Daniel was delivered, and his foes were confounded. There is the story; now, what lessons are we to learn from it?

Daniel's Early And Entire Consecration to God

Well now, first I want to set before you Daniel's early and entire consecration to the service of God. The king said, "Thy God, whom thou servest continually." This is no empty compliment. His scrupulous uprightness had become so habitual that it was like an instinct of his nature. Daniel began to serve God in his youth. The fear of the Lord was implanted in his heart from the very day-break of his existence.

There are no saints to be compared with those who were set apart from the nursery, whose childish minds were imbued with heavenly truths as soon as their infant lips began to lisp them: just as there are no sinners so insured to wickedness as those who are bred and trained in haunts of vice, tutored from their cradle to utter profane words, and prone to act, as they think bravely, in defiance of every precept of the Decalogue, till they become proficient in every kind of profligacy. They who give their morning to God shall find that in beginning early they can keep pace with their work all the day. Happy Daniel, thus continually to serve his God from his youth up!

Yet it was not the good fortune of his birth that gilded his name with glory. Far from that; it was his sad hap to be carried away captive from his native land while

but a stripling. Alienated from the home of his ancestors, he was taken to the palace of Nebuchadnezzar, and there, with three other youths, he was entered as a bursar in a heathen school, to be instructed in the strange literature of a strange nation, and so to become one of the king's learned men—a magician.

His fealty to the faith of his forefathers was at once put to the proof. Certain food that was repugnant to his conscience was served up to table every day. Daniel feels he would be polluted by partaking of it. He, therefore, with his companions, refuses either to eat the king's meat or to drink the king's wine. As a total abstainer, he drank nothing but water; and as a vegetarian, he ate nothing but simple pulse. With no desire to please his palate, it was his delight to serve his God continually.

Another man might have thought it mattered little what he ate and drank; for Daniel the jots and tittles of divine revelation had a meaning. He could not, ay, he dared not, go contrary to the law of his God, even with regard to meats and drinks. Though far from the land that Jehovah cared for, he longed to live in the light of God's countenance.

Strict obedience to God has a swift reward. His face soon became fairer than the faces of those who fed on the royal diet. But know this, brethren, it needs courage to serve God continually.

At length the time arrives when Daniel is to be brought from private tuition into public notice. Nebuchadnezzar has been distressed by a dream, which his astrologers cannot apprehend, and his soothsayers try in vain to search out. To Daniel alone, who served his God continually, the secret is revealed. Of that vision I do not now attempt to speak. But with what nobility of heart does Daniel stand before the king! He does not tremble before the earthly potentate; nor does he conceal the name of the God in Heaven who inspires him with wisdom. He recalls the forgotten dream, and forthwith he is exalted; made a great man in the realm, and set in the king's gate. He becomes, so to speak, the king's privy-chaplain.

Still he goes on to serve his God continually. Obscurity could not hinder him, publicity cannot mislead him. Again the king dreams; again Daniel boldly explains, though that explanation is to the effect that the haughty monarch shall be driven as a lunatic from the abodes of men.

"Fearless, himself a dying man,
Of dying men's esteem,"

he serves his God continually.

For a while Daniel retires into the shade. You hear nothing of him till Belshazzar ascends the throne, but he is still serving his God; I doubt not sometimes ministering to his poorer brethren and visiting the sick, but constantly in his chamber, by prayer and by study of the Scriptures, seeking and finding communion with the Most High.

On a sudden Belshazzar summons him to his presence. There is a mysterious writing on the wall which can be read by no eye and interpreted by no lip but his. He is not disconcerted, but ready at the call of royalty. To court he comes. Oh, with what simple dignity, with what sublime composure, with what heroic courage, does the man of God, bending now beneath the weight of years, tell the proud monarch, who might cut him in pieces if he willed, of his immediate doom: "Thou art weighed in the balances, and art found wanting!"

If you want to find a counterpart of John Knox in the Bible, I do not know, leaving out Elijah, where you will find a rival to Daniel. How confidently he speaks: "This is the writing!" And again: "This is the interpretation." His word commends itself to the conscience. No man dare gainsay it. He is promoted to the highest honor in the realm.

And now what will he do? There has been a change of monarchs, but there is no change in Daniel. No time-server, he stands to his principles at all times. "Servant of the living God" is his title. He had taken for his motto, when he began life, "I serve"; and he retains the motto to his life's close. The glory of his God was his one object throughout all his days. He

(Continued on page 11)



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Let Us Get Fat!

(Continued from page 8)

some emergency over borrowed capital.

1. Because this work is Christ's work. THE SWORD OF THE LORD through twenty-four years has had on the front page a clear, strong statement of faith affirming the inspiration of the Bible, the deity of Christ, His virgin birth, His blood atonement, His bodily resurrection, and taking a plain stand against modernism, worldliness, and formalism. And that statement on the front page of every issue has been followed by the strongest, clearest preaching and Bible teaching which we could find written in this generation, and the

clearest and strongest and best of a generation that is past, the writings of great men of God now in Heaven. We submit that this is Christ's own work. The work is chartered under the laws of Illinois as a nonprofit corporation. No individual may take any profit from the business nor inherit any of the property.

Besides that, the hundreds of conversions which are reported in loving letters to THE SWORD OF THE LORD each year indicate that God has in mercy smiled upon THE SWORD. Christ has honored THE SWORD and put His seal of approval on it now for twenty-four

years. And so one may properly give in Jesus' name to help the work which He has blessed.

2. Many ought to give because we here in the Sword offices are faithfully investing our time, our money, and are enduring sometimes hardship, sometimes slander and misunderstanding, just to be true to Christ. That proves first that we believe in the work, and second, that work carried on so sacrificially and unselfishly is fit to be trusted. For this reason we believe many will want to help invest money as a capital gift to THE SWORD OF THE LORD, a spiritual investment on which they will expect to gain dividends in Heaven.

3. America needs, oh, how America needs plain preaching against sin, honest, strong defense of the faith, exposure of modernism. And

America needs the strongest possible emphasis on the power of the Holy Spirit, on New Testament simplicity of preaching and worship, and the emphasis on revival. Oh, how America needs a plain, strong voice, a voice that will speak so loudly that the indifferent will hear, and so plainly that the ignorant and the young will be warned. THE SWORD OF THE LORD is that kind of a voice.

One of the great liberal seminaries in America, McCormick Seminary in Chicago, Presbyterian, wrote us some time ago asking if they could buy all the back issues of THE SWORD OF THE LORD since the first issue. And they asked that if these issues were not all available for purchase, would they be allowed to photograph every page of every issue of THE SWORD OF THE LORD on microfilm at great expense, and keep it in their library for their students. And the letter said that they regarded THE SWORD OF THE LORD as in some sense a mouthpiece for fundamental Christianity in America, and a responsible medium which would show from week to week the progress of Bible-believing Christianity. So they felt that this magazine, with which they do not agree, was an essential to a thorough education for a preacher, and they wanted a copy of every issue in their library.

America needs some strong standard, unwavering; some inspiration for preachers, some bold defender of the faith, some fervent, heart-warming voice for soul winning. THE SWORD OF THE LORD for many years has tried to be and to some degree has succeeded in being that voice of God for fundamental Christianity in America. We believe many will want to support this work, will want to pay off long-term loans and help make THE SWORD financially and economically secure in this campaign for "Investment Evangelism."

4. But many surely will give to "Investment Evangelism" as a token of their trust in God. They will give because they are answering the challenge of God's Word which promises, "The liberal soul shall be made fat: and he that watereth shall be watered also himself." Though they may find it some sacrifice, they will give in Jesus' name, relying on Him to see that their gift is repaid. The Lord said, "Give, and it shall be given unto you," and they believe it. The Lord has promised that as we sow, we will reap. The Lord has challenged and commanded us to bring the tithes and see if He will not open the windows of Heaven and pour us out more blessings than we can receive.

And so, I ask you for the very highest possible motives to consider sending a generous gift to "Investment Evangelism." Do you believe that it would please Christ and that He in loving faithfulness would repay you? Do you believe that ninety cents out of a dollar will go further with God's blessing than the whole dollar without

God's blessing? Do you believe that every gift given in Jesus' name is seed sown that will bring a blessed harvest? I do believe that, and so with what great joy I give as liberally as I can to this cause. And I trust you will do the same.

Celebrate! Victory Banquet November 1, One Month From Today!

This is written on Wednesday, October 1. One month from today, God willing, on Saturday, November 1, we will have a victory banquet at 6:00 p. m. in or near Wheaton, celebrating the triumphs and blessings God has given us and will have given us by that time in "Investment Evangelism." That will be the real celebration of THE SWORD's twenty-fourth birthday. We hope that many friends will be able to come in for the banquet, buy a good meal for themselves, take part in praises, hear a blessed and happy program as we give God the glory for the blessings we expect and we then will celebrate.

THE SWORD actually began September 28, 1934, but we felt we ought to take the month of October particularly to round up the gifts of loving friends for this work and celebrate on November 1. That will be Saturday night, and I will have to go from the banquet to take a plane to get to Plymouth, Pennsylvania, where I will be preaching the next morning on the Lord's Day, God willing.

Those who wish to be with us plan to be with us in or near Wheaton at 6:00 p. m., November 1, at some place soon to be selected.

What will this thirty days bring for THE SWORD OF THE LORD? I trust that literally hundreds of Christians will send a love gift to THE SWORD OF THE LORD in Jesus' name, during this time. We have just had a fine letter and a gift of \$240 from the contributing editor, Evangelist Robert Sumner; \$240—\$10 for every year of blessing which THE SWORD OF THE LORD has brought! A number of others have sent gifts of \$100. Many have sent \$24 or \$50. I am trusting that at least six others will give \$1,000 each and match this unworthy editor's gift. With great joy today I have given the last \$100 of the \$1,000 that many months ago I began to save and plan for. Praise the Lord! What a joy it is to have a part in retiring some of these long-term loans, stopping interest payments, making THE SWORD OF THE LORD secure for the future and financially sound!

Many can give only \$1.00, \$5.00, or \$10.00 perhaps. All right, let each one give as God puts it on his heart. It is not what one gives so much as what one has left. God sees the heart. And whatever you give in Jesus' name and by the leading of the Holy Spirit will be received with grateful thanks. There will be a receipt from this nonprofit Christian foundation, a receipt recognized by the Federal Government as representing a gift to a nonprofit Christian work, deductible from taxable income. And for all gifts of \$24 and more, we will send a large 8 x 10 inch certificate, beautifully printed in brown and gold, certifying the amount of the gift, with the name beautifully lettered, and signed by this president of the Foundation. The certificate will be suitable for framing or for keeping under glass.

One month, and then the adding machine will tell the tale. We can measure our friends, the friends of THE SWORD OF THE LORD, the friends of a plain stand for the fundamentals of the faith, by the way they respond within these thirty days. We will devoutly thank God for everyone who helps, and we will pray God to reward each one in His boundless generosity, as He has promised to do. And we invite all the friends of THE SWORD OF THE LORD to "get fat." Let your barren desert ground be watered with God's heavenly rain, for He promised, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself" (Prov. 11:24, 25).

Address THE SWORD OF THE LORD, Box 420, Wheaton, Illinois. Please hurry your gifts.

"Sword Wit Sharpener"

Mary Magdalene Sees the Risen Lord

John 20

CLEWS ACROSS

- 1 "Whom . . . (est) thou?"
- 3 "Sir, if thou have borne . . . hence"
- 6 "As she . . . , she stooped down."
- 10 "And the other . . . the feet"
- 11 "Jesus saith unto her, . . ."
- 12 Tuft of brilliant yellow feathers (Hawaiian),—1—
- 13 "And seeth two angels in . . . sitting"
- 16 "Tell . . . where thou hast laid him."
- 17 Year (abbr.)
- 18 "The first day of the week cometh Mary . . ."
- 22 Saturate
- 24 "Very early . . . the morning" (Mark 16)
- 25 Go to the off side, g—
- 27 "They . . . unto the sepulchre." (Mark 16)
- 28 "Stooped down, . . . looked into the sepulchre"
- 30 "She went and . . . them that had been with him." (Mark 16)
- 31 Old Testament (abbr.)
- 32 Roman Emperor
- 34 Egyptian sun god
- 35 "Mary stood without at . . . sepulchre weeping."
- 36 Followers of Jesus
- 39 Eye (Scott.)
- 40 A compass point (abbr.)
- 41 "And knew not . . . it was Jesus"
- 43 " . . . , supposing him to be the gardener"
- 45 "Out of whom he . . . cast seven devils" (Mark 16)
- 46 Exclamation of inquiry
- 47 Electrified particle
- 49 "The . . . at the head"
- 51 "Heard that he was alive, and had been . . . of her" (Mark 16)
- 53 "First day of . . . week" (Mark 16)
- 55 See 15 down.
- 59 Organ of sight

- 60 "And that he had spoken . . . things unto her"
- 61 "Woman, . . . weepst thou?"

CLEWS DOWN

- 1 "And . . . Jesus standing"
- 2 Ethiopia (abbr.)
- 3 Exclamation
- 4 A Benjamite (I Chron. 7)
- 5 "I am not yet ascended to . . . Father."
- 6 " . . . she had thus said, she turned."
- 7 Evangelical Union (abbr.)
- 8 Wield diligently
- 9 "She . . . herself, and saith unto him, Rabboni."
- 11 Diminutive of Margaret
- 14 Mohammedan priest
- 15 and 55 across—"Because they have . . . away my . . ."
- 16 Grown boys
- 19 Darling
- 20 Cover
- 21 Self
- 22 Natives of Scotland
- 23 Solemn affirmation, o—
- 26 Otherwise
- 29 Organs of smell
- 30 Narrow cotton band, —a—
- 33 Diminutive of Edward
- 34 "Now when Jesus was . . . early" (Mark 16)
- 37 Mary was . . . when she came to the tomb.
- 38 "Where the body of Jesus had . . ."
- 41 "I know not where . . . have laid him."
- 42 "But go . . . my brethren, and say"
- 44 Digs with a hoe
- 46 A compass point (abbr.)
- 48 Indefinitely large, n—
- 50 Hebrew word for deity
- 52 Same as 39 across
- 54 " . . . appeared first to Mary Magdalene." (Mark 16)
- 56 Exclamation of pain
- 57 Right hand (abbr.)
- 58 Dysprosium (abbr.)

with a correct entry for
Puzzle Number 42

The Twentieth-Century Home

By Melvin A. Jones



Divided into two main sections, "Parents" and "Children," this little booklet of eighty pages is literally packed with sound, spiritual, scriptural advice on many phases of a happy Christian home.

In the first section the author discusses marriage, the marriage ceremony, the three types of homes—Christian (both saved), Half-Christian (one saved), and Non-Christian (neither saved), the need for godly, prayerful, joyful, exemplary mothers and fathers, and strong Bible teaching.

The second section is even more valuable and deals with the early training of the child and what it includes: teaching (both formal and informal), worship (family devotions and prayer), example, security, discipline, and guidance in reading, education, and associates. Special emphasis is given to the need of winning the children to Christ and how it can be done. The book ends with a section about helping in the spiritual growth of a child.

Get this book!

THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) your name and address and the answers according to the clue numbers given on a separate sheet of paper. Entries will not be returned.

3. In order for you to receive the book, *The Twentieth-Century Home*, your entry must be postmarked by midnight, October 27, 1958. If your paper arrives after the deadline date, please place the date of arrival on the entry. The answer to Puzzle Number 42 will appear in the November 7 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon

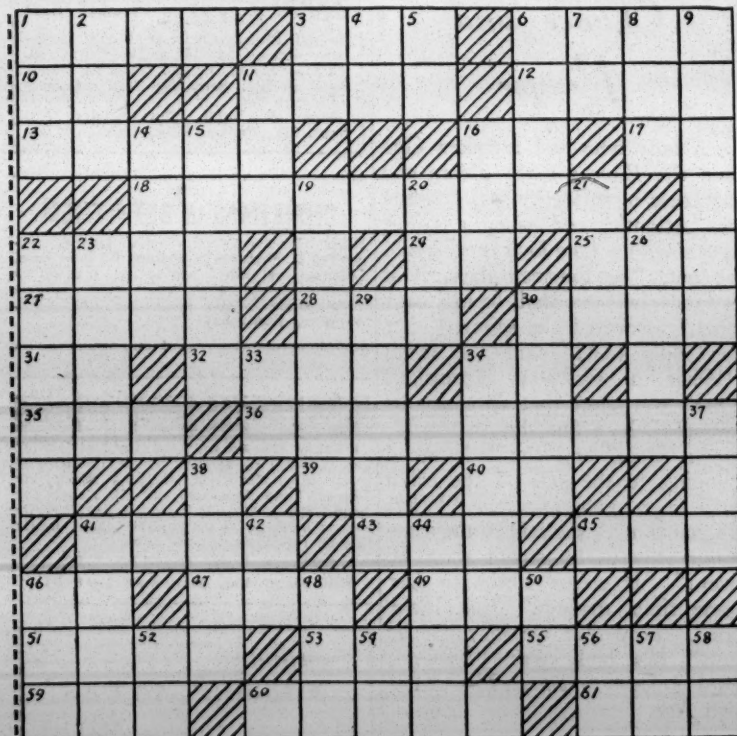
along with the weekly prize. *Save these coupons.* They are important. At the end of the year those who have fifty coupons will receive a Scofield Bible. Those who have as many as thirty coupons will receive a World Bible. Please remember that the coupons you have are the *only* record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a Bible is on an individual and not a group basis. Please limit all correspondence to only *necessary* items, and *always* include your *complete* address.

Answer to Puzzle No. 39

ASEA SI BLOOD
HILT ENS ELO
AND WENT AND
NETH OR SO G
PER I CAST PA
ID ACHENE ARV
E F HANGED IE
C I I TEMPLE
EDEN P R ASA
SILVER NEWTS
DD HIMSELF H
I O CHAR US
TOOK E WORLDS

Deadline: October 27, 1958

PUZZLE NO. 42



Mail to Puzzle Editor, Sword of the Lord, Wheaton, Illinois

PRINT CLEARLY

Name _____

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The Lion's Den

(Continued from page 9)

never swerved. He is now lifted to a higher post of dignity than he had ever been raised to before. He is prime minister of the greatest monarchy of the age; yet he refuses the idolatry of the heathen, and maintains his allegiance to him who ruleth in the heavens. They can find no flaw in him, though the eyes of envy watch him from early morn to dewy eve.

Oh, my brethren, it is a hard thing to serve God in high places! Many a man did seem to adorn the doctrine of God our Saviour when humbly earning his livelihood by the toil of his hands, and eating his bread in the sweat of his face; but afterwards when advanced to ease and opulence, he turned his back upon his friends, and forsook his Lord.

Be very jealous of yourselves if you are rising in the world. Riches are deceitful. It is not easy to walk on a high rope. What lamentable accidents have befallen those who have thus risked their lives! Let us be the more circumspect when we are called to walk in high places. Popularity and fame, riches and honor, are among the sharpest trials of integrity that mortal man can pass through. Daniel could endure them all without his head growing giddy, for he served his God continually.

The Good Christian Does Not Compromise to Gain Friends Nor to Gain Better Opportunities

Now note the effect of what Daniel did. It is comparatively easy to follow the Lord in bright days; but the sun of prosperity suddenly darkens, and the man of God is encompassed with perils. If he continues in his holy cause, he will forfeit the king's favor and lose his life in the most dreadful manner. What will Daniel's determination be? Oh, the true grit is in him! He is a blade of the true Jerusalem manufacture, and is not to be broken.

He will do just as he did before. He opens his window, and in the same posture, down on his knees, he prays, as he did aforetime. Glory be unto the God of Daniel who made and who kept such a man with his head clear in the crisis, with his heart pure in the midst of persecution, and his feet steadfast to the end.

Ah! dear friends, some of us little know what these pinches mean. There are a few of you that do. You have endured torture without accepting deliverance. I have felt a holy pride in some of you when I have seen how you have borne trial. Witness the man who has a shop, which brings him in more profit on a Sunday than it does all the rest of the days of the week, and he says, "Come, it must be one thing or another; I cannot go to the Tabernacle and keep my shop open too; which shall it be?" His faith proves stronger than his fear. The shutters are closed on the first day of the week. His business goes; he loses everything; and yet he does not regret it. He parts with ill-gotten gain without a grudge, and goes back to hard manual labor again with a moral satisfaction and a manifest ease of conscience that he never knew before.

Dear souls, your pastor is proud of you. I feel that I can thank God and take courage, since the Gospel of Christ educates and brings up such men—such simple, honest servants of the living God; and when I have seen young men serving in a shop who, when asked to do something positively dishonest, have at first mildly answered that they could not, and when told that they must either comply or retire, they have boldly said, "Then I will leave." I have felt how highly honored I am of God to have such men in our ranks.

My eminent predecessor, Dr. Gill, was told by a certain member of his congregation, who ought to have known better, that if he published his book, *The Cause of God and Truth*, he would lose some of his best friends, and that his income would fall off; and the Doctor said, "I can afford to be poor, but I cannot afford to injure my conscience."

The Devil and the deceit of your own heart will readily suggest that you must look after your family.

And some good Christian people mistake prudence for piety. I dare say, had Daniel gone to consult Mr. Prudent-Thrift and ask his advice, he would have said, "Well, you see, it is a very important thing for us to have you at the head of affairs. I do not think you ought to throw away such an opportunity as you have of doing good. It is not absolutely necessary for you to pray for thirty days! Were it not better for you to trim a little, and yield a point or two? You do distinguished service to our cause, and by keeping your position you will be putting your foes to a non-plus. By compromise you will obtain concessions. Worldly wisdom is worth your study."

This the way that fools are beguiled, and in this way many Christians, alas! drift from their moorings. To plead the present distress is, for the most part, a mere pretence. "Let us do evil that good may come," never was in the code of Old Testament or New Testament truth.

I remember a notable instance some years ago of this fallacious reasoning. A reflection was cast on the career of a distinguished clergyman, who resigned his connection with the Established Church and, after much consideration, allied himself with the Baptists. "Did he gain credit," it was asked, "or increase his congregation by the change?" What of that? The answer is easy. Let conscience assert its supremacy; for

Here, dear friends, I would remark that the only service to God which is real, genuine, remunerative, is this continual service that sticks at nothing. Any hungry dog will follow you in the streets if you do but entice him with a piece of meat, or a bit of biscuit. How closely he keeps to your heels! but after a while the bait is gone, and the dog retreats. That is like many a professor. There is some little pleasure in religion, or some advantage, and so he follows Christ; but after a while there is an attraction elsewhere, and the brute, impelled by greed rather than gratitude, pursues it. Of such a cur I would never make a pet. Thus do false professors forsake Christ, whom they never did really follow. But I have seen a man sometimes on horseback, splashing the mud about; and I have seen his dog keeping close at the horse's heels—up hill and down dale—whether the road were smooth or rough, what matters it to the faithful hound? His master was before him, so on he went. That is the only kind of dog I would care to own; and I believe this is the only sort of follower that our Lord Jesus Christ is willing to acknowledge.

Oh, those time-servers who look one way and pull the other, like the wherry-men upon the stream! As for the Lord Fair-Speech, Lord Time-Server, Mr. Smooth-Man, Mr. Anything, Mr. Facing-both-Ways, Mr. Two-Tongues, and all the members of their club, Mr.

God Knows the Answer

I question not God's means or ways,
Or how He uses time or days,
To answer every call or prayer,
I know He will, somehow, somewhere.

I question not the time or place
When I shall feel His love and grace;
I only know that I believe,
And richest blessings shall receive.

I cannot doubt that He'll attend
My every call, and that He'll send
A ministering angel fair,
In answer to my faithful prayer.

—F. B. WHITNEY

circumstances do not weigh a feather in the scale. Long departed from among us, we may still speak of him as the Hon. and Rev. Baptist Noel; and he was right and righteous in his decision, as one who feared the Lord in the face of any loss.

If by stopping where he thought he ought not to stop, or by conforming to what he believed to be a corrupt corporation, he could have saved multitudes of souls, the good done to others would not have been extenuated the guilt incurred by himself. You and I have nothing at all to do with consequences. Be it ours to hearken to the voice of the Lord, and obey His high behests. When God prompts our conscience to a course of action, the slightest demur will recoil with a sense of guilt intolerable. *Fiat justitia, ruat cælum* is an old adage. Though the heavens should fall by our doing right, we are not to sin in order to keep them up.

At the call of duty, never parley with danger. Should everything seem to go amiss with us after we have done the right thing, there is no cause for regret. Remember that our conduct is the maker of our character.

Though dark be the way,
Since He is my guide,
'Tis mine to obey,
'Tis His to provide.

Though cisterns be broken,
And creatures all fail,
The word He has spoken
Shall surely prevail.

Ye men of faith, hoist your colors! Leave to your God the providing: stick ye to the obeying. Learn your duty, and do it bravely. Through floods and through flames, if Jesus leads, follow on, never dubious that your welfare is assured. That all-absorbing zeal which is deaf to remonstrance, and urges ever its onward march, crying, "Hinder me not," makes light of the cross a man has to carry in prospect of the crown of glory awaiting him at the end of his brief life's campaign.

By-Ends included, the entire company of them will be swept away when the Judge comes with the besom of destruction.

I know you feel the force of this. How you loathe a friend who will not stick to you in dark times! Do you remember that companion of yours who used to call in of an evening and sit and chat with you? What a dear fellow he seemed! You always thought he was a sincere friend; you liked him much, and you confided in his judgment as you often took counsel together.

And all went well till one day, when the dark clouds began to gather over your head. It made a serious change in your circumstances. What was it? A severe loss in business, or perhaps a bankruptcy. Now you cannot keep such a well-spread table, or wear so good a hat as you used to do; there is not so much nap on your Sunday coat. You look rather less thriving than in days of yore. Pray tell me what has become of your friend? Ah! never mind, let him stop where he is, for you have not suffered much loss by getting rid of him. He was never worth knowing before, but you have found out his worthlessness now; and I advise you to have nothing more to do with him.

Do you not despise the character of such a man? Do you not feel in your heart, "Well, I can forgive him, but I will have nothing more to do with such a selfish fellow"? This is but a picture of yourselves if you try to follow Jesus Christ only when you are in the society of His people, and as easily lend yourselves to sing a frivolous or lewd song when you are with the ungodly. What is that man's profession worth who lets his tongue run loose with flip-pant speech and vain conversation when he gets into the company of such friends as are known to be sons of Belial?

Oh, to have a few Daniels who will serve the Lord continually! The only way to build up a character which will be proof against the temptations of the age and of your own immediate surround-

ings is to commit your cause to God, as Daniel did. Be much in prayer. Prayer keeps the Christian steadfast. You may make a loud profession, but it will not last without prayer. Amidst work and worry, heavy responsibilities and incessant anxiety, you had need often renew the confession of sin and weakness on your bended knees.

Then, again, you must have a lively faith in the living and true God, as the prophet had; for this only can sustain you in such a warfare. Is your faith genuine, of the right metal? Spurious faith soon loses its edge. The Christian is in hard straits if he finds that, when most he needs courage and comfort, all his strength and joy have departed. Prove your faith in the petty skirmishes of the passing hour, if you would have it endure the perilous conflicts of an evil day.

Have you got a religion that did not begin with rigorous self-denial? Get rid of it. If you have religion that suits your constitutional fondness for ceremonies, your aesthetic taste for culture, your habitual passion for music, or the like, beware of it, eschew it. The root of all real religion is simple faith in the Lord Jesus. Away with every counterfeit. That faith which lives on Jesus only, rests on Jesus solely, builds on Jesus wholly, and shows itself in earnest prayer, will give you a consistency and decision of character that will make you like Daniel all your days.

There I leave this first point. The next turns up in due course.

Is Our God Worthy of Serving at Risk of Death or Worse?

Who was this God whom Daniel served? Daniel's God—is He worthy of our worship? Poor Daniel, facing the forfeit of his life—thrown into a lions' den for his fidelity to the faith of his fathers. Is the game worth the candle?

I ask the question in all earnestness, because I feel positively sure that multitudes of men have a religion that in their own judgment is hardly worth debating about, far less dying for. To my apprehension, it must have been a sorry spectacle to watch a papist going to the stake or the scaffold—as many have gone—for the maintenance of a fiction or a falsehood.

And I should be surprised to see an agnostic lay down his life for the defence of nothing; though of this I can remember no instance. I suppose that in the natural order of things nonconformity must sometimes take a negative form. Still, the heroes of chivalry and the martyrs of the church were never recruited from any society of cosmopolitans, who own no country as their own, nor from any clique of freethinkers who acknowledge no doctrine or dogma as the peculiar heritage of Christians.

But what shall we say of the living and true God whom Daniel delighted to honor? Is He worth living for, worth serving, worth dying for? Doubtless, the prophet's devotion grew stronger with the proof he made of the Lord's goodness and greatness. With childlike faith he clung at first to simple precepts that he would not transgress. The revelations he afterwards received seem like rewards for his unfaltering integrity. In his direst emergencies God manifestly delivered him. He had no other longing for life than communion with the Lord of all the earth. From the Christian point of view, he was "a man greatly beloved"; to the outside heathen aspect, he was "a servant of the living God."

But let us repeat the question, that we may have the pleasure of answering it for ourselves. Is the God and Father of our Lord Jesus Christ worthy of our love and our life?

Words are wanting to tell the gratitude and joy that we cherish towards God, who is rich in mercy, for His great love wherewith He loved us even when we were dead in sins. By faith I understand that the blessed Son of God redeemed my soul with His own heart's blood; and by sweet experience I know that He raised me up from the pit of dark despair and set my feet on the rock. He died for me. Ah, this is the root of every satisfaction I have! He put all my transgressions

away. He cleansed me with His precious blood; He covered me with His perfect righteousness; He wrapped me up in His own virtues.

He has promised to keep me, while I abide in this world, from its temptations and snares; and when I depart from this world, He has already prepared for me a mansion in the Heaven of unfading bliss, and a crown of everlasting joy that shall never, never fade away.

To me, then, the days or years of my mortal sojourn on this earth are of little moment. Nor is the manner of my decease of much consequence. Should foemen sentence me to martyrdom, or physicians declare that I must soon depart this life, it is all alike:

"A few more rolling suns at most,
Shall land me on fair Canaan's coast."

What more can I wish than that while my brief term on earth shall last I should be the servant of Him who became the servant of servants for me?

You, dear friends, must be the best judges of your own religion, whether or not it be worth suffering for. If it is not full of immortality, I would not advise you to risk your reputation on retaining it. If it is only a fair profession, you may well blush for it as a foul delusion. The fleeting fashion of the time has its market value; but sterling truth is a commodity that never fluctuates.

Have you found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth? Your religion is genuine if Christ Himself be the all in all of it. Is He your own dear Saviour? Then you have pardon and peace, happiness in this present time, and Heaven in prospect. Happier lot no heart can wish for.

The Apostle Paul tells us of three full assurances—the full assurance of understanding, the full assurance of faith, and the full assurance of hope. Add them together and then, by your leave, I would ask you to tell me what views of immortality break on your vision as you realize this triple assurance. With me it comes to this: if need be, let me live like a pauper and die like a felon. Our God is able to deliver us from every ill we dread, and He will deliver us; and if not, if not—what then? We are counted worthy to suffer for His sake. Forthwith we are canonized. Into a goodly fellowship we enter. With the noble army of martyrs we are numbered. Seeing we have such a God and Father, such a blessed Mediator who has ascended in our nature into Heaven, and such a Spirit of consolation in the chamber of our own hearts, with an eternal reward in reversion—to serve the Lord and to serve Him continually must obviously be our supreme interest.

Is Daniel's God Able to Deliver From the Lions?

Then there comes a great question. Daniel's deliverance may excite in our minds the inquiry—Is our God able to deliver us from the lions?

My dear friends, you who are suffering just now for the cross of Christ, you who know what it is to be losers for Jesus, to stand out and to endure pains and penalties as Daniel did—you are well aware that the lions are fierce and furious creatures. They are not stuffed animals, having the name without the nature of those beasts of prey. So the sufferings of a Christian are severe in deed and truth; not merely sentimental. Those lions had not their teeth knocked out; they were not transformed into lambs; they could have devoured Daniel if they had been permitted to do so. It were mere folly to talk of your troubles as trifles. They might have been enough to drive you back into the world and reduce you to sheer despair. Full often your steps have well nigh slipped. The lions have jaw-teeth, and they would devour you, only divine grace has found a means of delivering you out of their mouths.

As I have stood sometimes by the seashore and watched the mighty waves that rolled in, I observed how the breakwaters diminished their force. Then a thought has crossed my mind: Is it not thus that sympathy offers us

(Continued on page 12)

The Lion's Den

(Continued from page 11)

an effectual solace when the tide of sorrow rises high? All along the strand of life God has provided these breakwaters as kindly helps to shield us from those encroachments of the proud waters that threaten to drown our dwellings. Such comfort lightens calamity.

I ask the man who has given up a profitable appointment because he would not play foul with his convictions, whether, on shorter commons, he has not found the sweeter luxury of contentment? I ask him whether he has not enjoyed, on a harder pillow, more refreshing sleep? I appeal to you, one and all, if a sense of rectitude has not invariably a soothing effect and a gentle stimulus? I know, brethren, that those of you who have passed through such trials will bear me witness that there is a soft, sustaining influence vouchsafed to you while you are cast, as it were, into the lions' den.

I will ask you who have grown old whether God did not bring you forth in safety? Some of you are suffering the ordeal now; but I will ask others who have got farther on, whether they have not been rescued after much peril without any harm? In most cases that have come under my notice, when any one has ventured loss for Christ, he has presently reaped some substantial advantage and his loss has, in the issue, proved to be his gain. Many a man in this manner has proved God's providence. For an honest scruple he has been put out of a position that supplied him with a scant livelihood. Contentment, with a bare pittance, was his only outlook. Loosed from his moorings, he feared lest he should be lost. Yet he afterwards traced back his enlarged prosperity to this very date. God who is rich in mercy has soon found for that man a far better position than he could have held had it not been for his forfeiting the other.

And even if thy deliverance be not thus speedy and sudden, if, like David, thou shouldst say, "My soul is among lions; I lie among them that are set on fire, even the sons of men, whose teeth are spears, and their tongue a sharp sword": yet shalt thou sing like David: "My heart is fixed, O God, my heart is fixed: I will sing and give praise."

But oh, should we dwell among lions till we die, what joy shall it be to leave the lions and be linked with saints and holy angels in the beatific hereafter! And be it so, that the highest reward is bestowed on the higher service, and that brighter crowns encircle their brows who have suffered most bitterly and most bravely; what fellowship shall they enjoy with Christ in His glory!

Why you and I have but few and slender opportunities in this soft and silken age of showing our love to our Lord by the surrender of liberty and life for His sake. There are no stocks or racks, no stakes or gibbets, for martyrs now. These are smooth and slippery times. Yet we can work with a will, if we be so inclined, with the self-denial and self-sacrifice of missionaries. Yes, for the love of Jesus we can dare to die under a cloud with no hope of being canonized. Faith and patience are martial virtues, which it may be quite within our province to illustrate in humble rather than heroic fashion.

You may wonder why we keep on in this strain. I am aiming at instances much more common than some of you may imagine. There are many worshipers gathered within these walls whose constant attendance at what is sneeringly called a Conventicle exposes them to no reproach, and in some instances would rather win them a measure of esteem. Others to my knowledge there are who can never enjoy the privileges of the Lord's people without encountering grievous provocation and bitter malice.

In a congregation of this magnitude the confidential words spoken to the pastor by the solitary ones would startle full often those who sit in their family pews. The confession of Christ causes division

in a household. Husband and wife are for His sake in hostility. Mother and daughter cannot manage to agree. Taunt and jibe are ill to bear with equanimity.

Mayhap it touches men in their trade. Goes it not hard with the bread-winner when faithfulness takes away his bread and cheese? My sympathy, however sincere, is of small account; would to God I could inspire you with more fortitude! Let me challenge you to quit yourselves like men. Let me exhort you to play the Daniel. Say now, Is thy God, the living God, able to deliver thee out of the den of lions? I hope you will be able cheerfully to respond, "I believe He can, I believe He will: and if not, though I abide in the den till I die, I will rest quietly there with the angel of His presence as my guard; for I know He will bring me, when I have suffered a while, to glory everlasting."

"Is thy God, whom thou servest continually, able to deliver thee from the lions?" Let me put this question in one or two lights, and thus draw our reflections to a close. Leaning over like that Persian king, I look down into a greater den of lions than he ever described. It is dark. The stench is foul, and 'midst the dim shadows I discern struggling forms and figures; tormentors whose faces are hidden, stretching women upon racks and torturing men with switch and knout, and yonder a spot where, on hundreds of stakes, martyrs have burned quick to the death. In the far distance a wild horse and a human victim tied to his heels to be dragged to death.

Strange and horrible spectacle that out yonder!—a long procession of men who were scourged, who were stoned, who were beheaded, who were sawn asunder; saintly men were they, of whom the world was not worthy. Leaning over the mouth of this great lions' den, I ask the persecuted saints of all ages, Has your God been able to deliver you? And with a cheerful shout, loud as the voice of Jubilee, they cry, "In all these things we are more than conquerors through him that loved us."

To change the picture: I look down upon another lions' den. It still is dark, but not so dreary. Night reigns in sacred shade and solitude. The stars are hid; but tapers burn in chambers dimly lit with rayless gloom. There sons and daughters of sorrow are tossed and tumbled on beds of sickness. Thus they have lain for months, perhaps for years, all hope of health extinguished, all prospect of pleasure passed; their limbs paralyzed, their sight failing, their hearing dull; calamities of every kind have befallen them. God has permitted the great lions of affliction to come howling round and to tear away all their comforts and their joys, till they are left without any of that cheerful fellowship with nature which seasons mortal life with sweetest relish.

Some of you are robust in health. Your head never throbs; your heart never aches; you are hardly conscious that you have any nerves. Small account ye take of the secret, silent, saintly heroism of sufferers whose pilgrimage on earth is blighted with pain. Oft have I been their companion in tribulation. I appeal to those tried and afflicted children of God. Tell me, ye Daniels, has your God been able to deliver you out of the mouths of the lions? And I hear each one say, "Bless the Lord, O my soul!" and all in chorus join, saying, "Not one good thing hath failed of all that the Lord God hath promised; our shoes have been iron and brass, and as our days so has our strength been."

Thus we find ever—

Religion's force divine is but displayed
In deep desertion of all human aid;
To succor in extremes is her delight,
And cheer the heart when terror strikes the sight.
We, disbelieving our own senses, gaze,
And wonder what a mortal's heart can raise
To triumph in misfortune, smile at grief,
And comfort those who come to give relief.
We gaze, and as we gaze, wealth, fame, decay,
And all the world's vain glories die away.

Shall I strain my parable too far if I turn my eye upon another lions' den? It lies in a deep valley. The night hangs heavy. The beasts of prey are diseases that

skill and shrewdness, time and talent, have striven in vain to tame. Like lions, strangely dissimilar in outward fashion but strongly resembling one another in instinct, they pounce on their victims and seal their doom. We call this place the valley of the shadow of death. Methinks I am gazing now on the forms of shivering men and women as they are dragged down by the lions. One after another my familiar friends descend into the grave, which is the great devourer. I ask them in the hour of their departure, "Is thy God whom thou servest continually, able to deliver thee from the lions?" Calm is their countenance and clear their voice as each one chants his solo, "O death, where is thy sting? O grave, where is thy victory? Thanks be unto God which giveth us the victory through our Lord Jesus Christ!" So, at length, this lions' den loses all its terror.

Then I look into another den; it is almost empty. There is a lion in it—a grim old lion, but I do not see so much as a bone to tell the tale of its victims. No trace of its ravages is left behind. On this soil there once were countless thousands of the slain: it is empty now.

Of a sudden I look upwards and lo! myriads of immortal souls, and they all tell me, "Our God delivered us from the grave and rifled the tomb of its prey. By a glorious resurrection He has brought all His ransomed people forth to meet their Lord at the great day of His appearing. There shall they stand before the throne of God, for He hath broken the teeth of the lion and rescued all His children from the power of the adversary." Thus, the God whom we serve is able, in the day of judgment and at the hour of resurrection to deliver all His children out of the lions' dens.

But, dear friends, there are some here who have never suffered anything for Christ's sake: in fact, they have made up their minds that they never will. We are not such fools, say they. Ah, ye little wot what fools ye are who count it a pleasure to sin, and a gain to rebel against the God of heaven and earth. There is a surprise in store for you. Into the lions' den you will be cast. And alas! alas! you have no God to call upon, no God to deliver you. Beware, ye that forget God, lest he tear you in pieces.

Many Have No Deliverer From Lions of Sin and Passion

The tale is not fully told until the den of lions is portrayed under a fresh aspect. Read, I pray you, the twenty-fourth verse of this chapter for yourselves:

"And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den."

Hearken to this, ye time-savers, and tremble. The lions had the mastery; that is awful. Over whom had they the mastery? Over whole families: "the men, their children, and their wives"; that is more awful still. When did this happen? Ah! here is a fresh feature of the agony. It was "or ever" (that means before) "they came at the bottom of the den."

And why such terrible slaughter, from which none escaped? Do not tell me it was because the lions were ferocious, for they always are. But let me tell you, it was because they had no God to deliver them, no angel of God commissioned to shut the lions' mouths, that they should not hurt. I recount a fact, a veritable fact of history.

Does the skeptic meet you with a sneer and tell you this is merely a fable? Then I would hold up the fable before his eyes and show him that it contains ten thousand facts in one. The lions—what are they? Animal passions, sensual appetites, wanton lusts! Ay, yes; and they prey on their victims in pitiless fury. I am looking down just now into the den with ghastly terror. Whole households are there—fathers, mothers, sons and daughters. The withered frame, the ruined mind, the hopeless sigh—these all convince me that their bones are broken or ever they

reach the bottom of the den. The lions have the mastery of them.

Oh, dear friends, how perilous the outlook of those who have no principle! For such, the chivalry of faith has no charm. Absorbed in the luxury of self-indulgence, the nobler powers and faculties of the human soul are not and cannot be brought into play. The love of God has never roused them to a holy enthusiasm. The law of God has never regulated their lives. Those thrilling tales of sacred history, handed down from sire to son, generation after generation, have failed to fire their blood. In vain for them seers of yore bequeathed treasures of psalms and songs which have awakened, as it were, fresh inspirations from age to age, supplying us with glees of gladness and solacing us with plaintive symphonies for all the checkered scenes and sensations of mortal life.

Let me see: I wonder if I am talking straight to you and touching your conscience. Which are the marked passages in your Bible that tell of precepts that restrained you in the day of temptation, of promises that cheered you when black clouds lowered overhead, or of visions of God that encouraged you when your soul was faint? Be sure of this: The harp of Judah and the timbrels of her minstrels will wake no echoes in your hearts while the sackbuts and dulcimers of this doomed Babylon in which you dwell enchant your ears with some lively ditty or mayhap with some lascivious ballad.

Shame on those of you who heed not, though ye have so often heard with your ears, and your fathers have told you what work God did in their days in the times of old! Sorrow awaits you—such sorrow as baffles my force of language to describe—who are fascinated by fleeting vanities and reck nothing of those eternal verities which patriarch and prophets inherited and bequeathed as an entail to their posterity.

The oracles of God! How true they seem to me! How trifling they appear to some of you! We like to troop our colors. There is some fight in us, as there was in our forefathers. "Dare to be a Daniel" means, to our apprehension—resolve to eat pulse and drink water from the mountain spring in your young days, rather than defile yourself with the king's meat or his wine. Then, by degrees, in your ripper years, you will get courage enough to go down into the lions' den, rather than defy conscience.

Such a character as Daniel's had much need of time to mature it. Like a well-grown oak tree, its roots spread far beneath the soil while its branches tower up towards the skies. It is not as the gourd, which comes up in a night and perishes in a night. To some of you, I doubt not, martyrdom would seem a species of madness; though in very truth it is the noblest type of manhood, and Daniel could face its terrors without fear. The fact is, thoroughness of mind and steadfastness of purpose distinguished him all his days. His heroism never surprises us, as if it were the accident of an hour; we rather look upon it as the consistency of a life. Daniel's faith was the main feature of his entire career.

We must give Darius credit for no little shrewd discernment in this matter. Whatever esteem he had for his prime minister, he lavished no compliments on him. To Daniel's God he offered the tribute of his esteem. What a lively sense of the living God, to whom Daniel's life was one devoted service, did that heathen monarch entertain! It is "thy God, Daniel,"—"thy God whom thou servest continually." And he repeats the same words on different occasions: full proof of the impression that had been produced on his mind. Then the decree which he sent out through all provinces of his dominion, "that men tremble and fear before the God of Daniel," reads to us like a prophecy of the age to come.

How the subjects of Darius treated his decree I cannot tell you. Let that pass. With yourselves I am concerned just now. The proclamation of the living God, of the loving Redeemer, is sounded in your ears and set before your eyes, with clearer light, with stronger evidence, with sweet-

er persuasiveness than those residents in remote provinces ever knew. With what result? Will not the terrors of the Lord alarm you? Will not His long-suffering amaze you? Will not His lovingkindness allure you? Will not the grace of God which bringeth salvation attract you? What more can I say in full view of that lions' den into which every child of woman born is cast, with or without a deliverer?

Religion is the true philosophy!

Faith is the last great link 'twixt God and man;

There is more wisdom in a whispered prayer Than in the ancient lore of all the schools:

The soul upon its knees holds God by the hand;

Worship is wisdom, as it is in Heaven;

I do believe! Help thou my unbelief,

Is the last great utterance of the soul."

To that great utterance of simple faith the Lord enable you now to give sincere expression. So shall you be partakers of His great salvation and to God shall be all the glory. Amen.

—The End—

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